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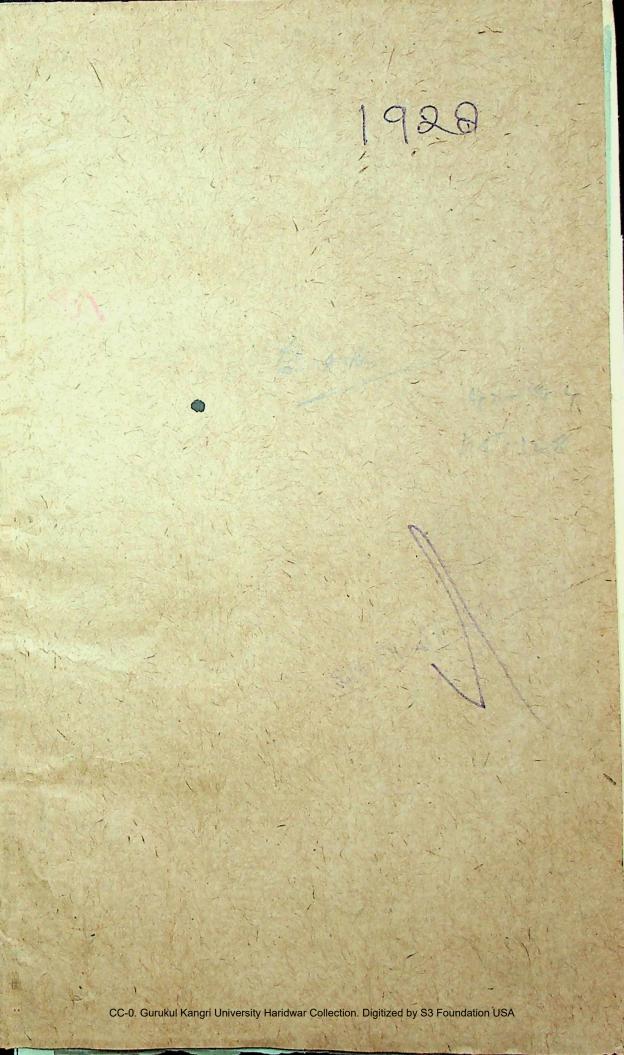
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Meat a desirable article of Diet?—Dr. Radha-Krishna B. Sc., M. B., B. S.

The Rescuer of the Vedas—Ramesh Chandra Banerji.

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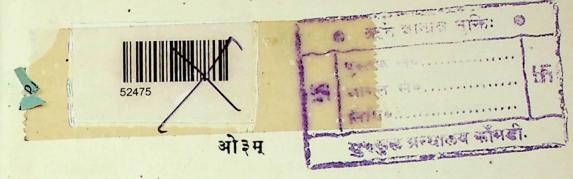
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THE

VEDIC MAGAZINE.

AND

GURUKULA SAMAGHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

" Of all gifts that of Divine knowledge is the highest and the noblest." - Manu.

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THE GAYATRI MANTRA.

PT. KESHAV DEV GNANI.

ओ ३म् भूर्भुवः स्वः तत्सवितुर्वरेण्यं भगोदेवस्य धीमहि । धियो यो नः प्रचोद्यात् ॥

N Vedic literature, after "Pranava," the greatest importance is given to Gayatri Mantra. This is called a secret (ग्राम), a mystery (रहस्यम) which is revealed with the utmost precaution. The first three 'Varnas,' who are otherwise called 'Dwijas,' by dint of tapas become entitled to be initiated into the great Mantra. This Mantra, if properly understood, claims to save a man from all sins

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and sorrows. It is why the word Gayatri is interpreted as

In the sixth chapter of Chhandogya Upanishat, when Swetaketu returns from school after completing his education, his father Aruni asks: "Boy! You look so majestic, so silent and so grave: well, did you ask the secret by which the unheard-of becomes heard of, the unthought-of becomes thought of and the unknown becomes known?" The son hangs down his head dumb. After a pause he replies: "Perhaps my teacher did not know himself. Had he known, why should he not have disclosed that to me?"

What is that 'Adesha' (word), by knowing which all unknown becomes known? In the Upanishat the father has given some examples, namely, of clay, of iron, etc. As by rightly understanding the nature of a piece of clay, all that is made of clay can be known; and as by grasping the properties of a bit of iron all that is of iron can be understood: similarly by knowing the 'Swa-rupa' of the Atman, the whole universe which is His manifestation (or creation) can be easily conceived.

Let us return to Gayatri Mantra. The Mantra is divided into three portions. First, the Omkara and the Vyahritis. The Omkara is a pet name of God given by devotees in the sense 'He saves men from the bondage of Karma.' The seven Vyahrities of which A: Ha: are the three condensed, represent three Lokas where his kingdom extends. Thus having taken a glimpse of the Virat-rupa, one enters into the second stage of meditation, where God, the creator shines in 'the most

glorious light ' (बरेण्यं भर्गः) Now the concentration shifts from the outer to the inner world.

In order to understand and appreciate the beauty of the Vedic Mantra it would be better to explain how a very lofty idea has been expressed in the simplest words. We are given a simile of the mid-day sun, which, it is not in the power of the naked eye to look at. We read in Bhagavat Gita:

दिवि सूर्यसहस्रस्य भवेद्यगपदुत्यिता । यदि भा सदशी सा स्याद्धासन्तस्य महात्मनः॥

i. e., If a myriad suns rise in the sky all at once, as they would have a most dazzling glare, so is the appearance of the Divine.

The light here is not of the oppressive kind as that of the mid-summer-sun, which will simply blind our eyes and confuse the sight by over-powering brightness; it is just the other way about. The epithet used in the Mantra is "Varenyam"—Choice-worthy. In place of dazzling our eyes it furnishes us with a keener sight and a clearer outlook.

Now one may ask, what does a Sadhaka gain by having 'darshana' of Divine Effulgence? Certainly this is not the end. This is a stage which one has to reach before he loses his (apparent) individuality. To be one with the Divine (or, to be like Him) is the goal. And for that one merges one's little self into the self of the Parama Atman. The finite becomes (like) the Infinite. Having known this, as the Upanishat says, all things become known and no longer the subject and the object differ.

But how to have that Vision? How to be one with Him? These are the ever-troubling questions for a student of Yoga. Reply to these we receive in the third portion of Gayatri Mantra. It says: धियो यो नः प्रचोद्यात्।

This is a prayer. Prayer not for the 'daily bread' or for the 'forgiveness of debts', as some religionists pray. But it simply asks "May He rightly direct our reasoning faculty!"

Sastras say "Tongue can not taste That: eyes can not see That: ears can not hear That: and mind can not conceive That: etc, He is unreachable (अगस्य) by the senses and the mind."

Then who sees Him? Who finds Him? Says Sruti, तस्य प्रसादान्महिमानमात्मनः i. e., by His grace alone one can know the Supreme nature of the Atman. In the Bhagavat Gita also the same idea is repeated in verses like:

नाहं वेदैन तपसा न दानेन न चेज्यया। शक्य एवं विधो द्रष्टुं दृष्टवानिस मां यथा॥

Now what is the function of intellect (बुद्धि) in man, and how does it help him in the attainment of the Summum Bonum (अपवर्ग)?

Our answer is extremely simple. It is man's reason identified with the gross body that seeks pleasure in the outside world. If we want to rend this veil of Maya and remain for ever in the true nature (रव-रूप) of the Atman, we shall have to detach ourselves from the material object and cultivate a very high sense of duty which is termed in Sanskrit निष्काम कर्म. And for all this one cannot but pray for the right guidance of one's intellect.

Since the late war it is becoming clearer day by day how pervert intelligence can work wholesale butchery, and if it be properly used, can transform the Earth into a veritable Heaven.

Reason in one word is the connecting link between man and God. Let us all understand this secret and try to peep into the mysteries of the great Unseen.

NEW EDUCATION AND ANCIENT ASRAMAS.

T. L. VASWANI.

HE New Education movement in the west recognises the supreme value of child-education. Intellect, as distinguished from intelligence, takes time to be well organised and evolved. "Great thoughts come from the heart,"saya Vahvenargues. And Comte rightly observed, -"The heart states the problem, the intellect solves it" It is recognised today by the west that the child must be educated through Body, Feelings or Emotions, and Nature. Through Body; hence the new emphasis on health and strength and training of senses. Through Feelings or Emotions; hence the value of music and pictures. Through Nature; hence the importance of open-air classes, sun-baths and gardening. Several of the modern "discoveries " are " recoveries," and in the new methods of child education is not the west "recovering" some of the long forgotten visions and Ideals of ancient India? The ancient asramas were open-air centres of culture planted in lovely spots full of the colour and fragrance and music of Nature. emphasis in the educational systems current in this country is unnecessarily on costly buildings; the emphasis in the asrama system of education was on nature's inspiration and personal fellowship with an inspired teacher. natural cult of health, strength and simplicity was observed. Education was inspired by the spiritual ideal and the spirit of service,-these two are often sundered from each other to-day but were in the ancient system of culture, taken up in a beautiful unity as indicated by the concept "Dharma," Nor was the value of pictures disregarded.

P

I believe that evey picture is a teacher; and I would have in every school a room which I would call the "Hall of Heroes" and I would put up pictures of the great patriots and sages and heroes of humanity. Every such picture would be an inspiration to the child.

Education in ancient India was not merely of books. It was humanistic and it was practical. Is not the hand as sacred as the head and the heart? The sanctity of manual work must be recognised again. I would have our schools teach craft work and cottage industries; also gardening, painting, choral singing, dramatic art and dramatic science. A new emphasis on games is needed,not the "soft" games of which students are fond to-day, but the "hard" games. They will help the students more than the books which often end in head-ache." Games will give health to students. An eminent doctor rightly said that health was "the natural right of every human being." This "natural right" our students often surrender to "examinations." This education is devitalising. Games also will secure what may be named "natural communism." False, artificial distinctions between rich and poor students disappear when they play together. Games, too, give a sense of self-realisation.

Knowledge and Seva joined hands together in the ancient Asramas. I would have every school feel the inspiration of the spirit of service. The end of education is not information, is not intellectual eleverness, is not selfish purposes. The end of the education, as Aristotle pointed out long ago, is service. "Paradise lies at the feet of the mother,"—said the great Prophet of Arabia. And I humbly submit that swaraj lies at the feet of the little ones. Train them in a school of shakti,—of strength and service and sacrifice: and the little ones of today would be the Builders of Tomorrow.

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सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते। (मनु॰).

"Of all gifts that of Divine knowledge is the highest and the noblest."-Manu.

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JIHAD*

(1)

ihad is a term with which any man possessing even a cursory knowledge of Muhammadan literature must be familiar. As commonly accepted, its significance is holy war. It is derived from the root Jahd, meaning to strive. In the beginning when Muhammad possessed no political power, this term appears to have been used in the derivative sense to signify an earnest endeavour, as in Quran xxv 52 and xxix 6:-

^{*} A chapter from the author's forthcoming book "An un-Holy War."

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So do not yield to the unbelievers and strive against them mightily with it (Quran). xxv 52.

Whoever strives (or wages war), strives (or wages war) for his own soul. xxix 6.

Tafsir-Jalalain, commenting on this latter verse, assigns two alternate connotations to the word Jahid, viz. (1) strives hard against his animal nature (2) wages war with the unbelievers. The former of these explanations is one adopted by Sufis, in whose mystic terminology restraint of self is called Jihad-i akbar.

(2)

With the passage of time Muhammad rose from a helpvictim of persecution and malicious ridicule to be the political and martial head of no contemptible following, the members of which were ready to lay down their lives fighting. It is beyond the scope of this treatise to trace the history of this process of the Prophet's transformation and to discuss the merits, moral and political, of the armed campaigns he launched against his opponents. it to say, he had to adopt a physically hostile attitude towards non-Muslims. Jihad was his weapon now as before, with this distinction, however, that to supplement, if not supplant, the persuasive force af homilies, physical weapons of warfare, such as arrows, missiles, javelins, swords, etc. were also now employed. The former weapon, viz. that of peaceful persuasion, was now reserved for use in respect of those pseudo-Muslims who were suspected to be unbelievers at heart, and for whom the term Manafiq (hypocrite) is used in the Quran. The verb Jahid used in the Quran at this juncture governs both 'non-believers' and 'hypocrites' as in verses lxvi. 9, ix. 73, where the following formula is repeated literally:-

O prophet, wage war against the unbelievers and the hypocrites, and be hard against them; and their abode is hell, and to misery do they go.

Commentators understand the war with unbelievers to be with sword, and with hypocrites by word of mouth. This contention of theirs is borne out by the actual differential treatment meted out by the Prophet to these two classes of people. Maulana Muhammad Ali, who would have the word 'war' used in every instance to signify only a persuasive effort in relation to both unbelievers and hypocrites, writes:—

Those who professed Islam were never fought against, even though their professions may have manifestly been insincere—as on this occasion and on the occasion of the battle of Uhud. (Holy Quran. Footnote 1073).

Thus the word Jihad which had, in the beginning, been used. to mean simply 'effort' came, with the change of circumstances, to convey a twofold significance, as a diplomatic disttinction was now made between two sorts of enemies, against whom a holy war was enjoined to be carried on with. weapons suited to the mettle of the variety of foe to be dealt The Apostle of God could put up with insincerity, but open hostility or candid difference in belief he was determined to crush. Among the unbelievers there might be some, who though not willing intellectually to own allegiance to the Quran, meant otherwise no harm to the Prophet and his party. The code of war, however, placed them, as it would to-day, in the enemy's camp, entitling them to treatment reserved for the opponent. This to us appears to be the only interpretation which, put on the warlike attitude evinced by the Quran towards all non-believers, may in part condone the otherwise gratuitously hostile mentality of the Prophet. Islam to the Prophet meant Arab nationality and non-Islam, those being days of war, either actual or potential enmity towards Arabia.

(3)

Early successes in his fights against Meccan clans emboldened Muhammad to widen the scope of his apostolic aggression, so that he sent ominous embassies to the courts of neighbouring chiefs. Letters conveying the Prophet's message to non-Muslim chiefs have been preserved. They are novel documents in the history of religious evangelization. Missonaries of a revealed religion going out not to preach, but to convey a message, full of persuasive exhortations and what orthodox translators themselves see in them, portentous threats! And if slighted in response to their (in the eyes of the enemy) insolent mission and what the addressees appear to have regarded as the tone of curt discour-tesy in which the Prophet's missives were penned, bringing on war with a view to force Islam on the recalcitrant non-believer! The bare fact of refusal to accept Islam was enough to ban the unlucky non-Moslem, whom the Prophet's gracious attention had chosen as a fit recepient of the blessings of Allah's The ministry of Allah's sword was considered religion. to be more effectual than that af Allah's word.

For our knowledge as regards these transactions we depend on a collection of books, which form a distinct class in Islamic literature. Next in point of uthoritativeness to the Quran are the Traditions of the Prophet, comprising a record of his sayings and details of his practical conduct and demeanour. Of books bearing on these, the authority of six is thought to be paramount. Sir Abdul Rahim, formerly a High Court Judge, speaks of these details in the following terms:—

His (Prophet's) dicta in all matters of law and religion were inspired and suggested by God, though expressed in his own words.

(Muhammadan Jurisprudence p. 18)

The following is an English rendering of a letter sent by the prophet to Heraclius the King of Bizantium, a copy of which is preserved in *Miskat*, one of the six anthoritative books of Traditions:—

To Heraclius, the Chief of Bizantium

Peace to him who obeys the guidance!

I invite thee to Islam. Accept Islam for safety.

Accept Islam that Allah bless thee twice. If thou refusest, on thee is the sin of thy subjects. People of the Book, accept the Kalima, which is the same for you and us. It is that we worship none but Allah, and assign to Him no partner, and take none of us humans to be our Lord and Master. If they turn away, say, O People of the Book, we are Moslems. (Italics are ours.)

The greeting in which peace is wished, not for the addressee, but for one who obeys, is provocation enough, and the unceremonious refutation of the divinity of Christ adds fuel to fire. The safety threatend, though it be other-worldly, sounds as a rude rebuke.

Chosros of Persia, similarly addressed, tore the insolent missive into pieces. The Prophet, as he learnt of his audacity, is reported to have cursed him, which, so believe the Muslims to this day, brought on him early death. Enlightened intelligence of today can give little credence to the efficacy of such curses, yet the incident, as a testimony to the petulent mentality of the Prophet who wished to spread his religion through such short cuts of menacing embassies, and when met with a rebuff, instead of patiently steeling his followers against miseries and mishaps, as missionaries of religions are always on such occasions to be steeled, had recourse to the brief but miraculous method of cursing, is not without its significance. Why not pray instead for a wholesome change of heart in the non-believer? Would that not be miraculous in the same degree

and more beneficent by far? The conquests of all countries contiguous to Arabia, carried out by the early Caliphs, are reported to have been planned as retaliatory measures to avenge insults of this character offered as retorts to the deceased Prophet.

In Miskat, from which we have already reproduced a letter, is preserved also the customary sermon which the Prophet used to deliver to the commanders of expenditions sent against unbelievers. It leaves three alternatives to the enemies. The Muslim invader is first to invte them to Islam. In case the latter yield, they become a friendly community. A second recourse open to them is to pay jazia or capitation tax, and become a feudatory state. The third—and this is the last step, the two former failing—is to wage war with them.

[4]

A reader unacquainted with Islam may presume that such expenditions enjoined by the Prophet might have been undertaken either in self-defence or in response to provocation by the enemy. Sir Abdul Rahim, basing his opinion on Vol. V pp. 204-5 of Hedaya, which, as he rightly observes, 'occupies the formost place among Text-books on Hanafi-law,'—the law, i.e. which is observed in India, Afganistan, and Turkey, the Mohammedans of these countries being, as he writes on p. 27 of his book, 'mostly Hanafis'—writes on this point:—

From what the Prophet experienced at the hands of the infidels of Mecca it is presumed that Islam is liable to be exposed to trouble and danger from the enemity and prejudices of non-Muslims. Therefore to ensure the safety of Islam, the Muslim state, provided it is powerful enough to do so, may wage war against an alien, or hostile non-Muslim State. (Italics ours).

The danger to Islam is only presumed, while war waged so to prevent it is to be real. The Muslim state, provided it

is powerful enough to do so, must remain in a state of war against its non-Muslim neighbours who should not necessarily be hostile, but may be only alien. To jusitfy this pugnacious procedure, it has only to presume that the safety of Islam is liable to be jeopardised.

Sir Rahim is conscious of the moral absurdity of his logic and therefore avers in the next breath:—

That Jihad is permitted really for the protection of Islam and is limited by such necessity is in the first place apparent from the fact that the Imam is allowed to enter into a treaty of peace with the hostile state, if such a treaty would secure the prevention of the evil to be avoided. Then no such war can be waged unless the non-Muslim subjects have first of all been invited to embrace Islam...... If they refuse to accept the Muhammadan religion but accept the suzerainty of Islam by agreeing to pay a poll-tax to the Muslim state, in that case also hostilities must cease, as there would be no more likelihood of danger to Islam. (p. 393)

A Muslim apologist alone can fail to see through the specious reasoning of Sir Abdur. The Iman is simply allowed to enter into a treaty when even Islam is not in danger; he is not orderd to do so. The maintenance of peace with neighbouring states, however peace-loving, if not Muslim, is to him optional, and the cause for forbearing to fight is not, as Sir Rahim presumes, absence of danger to Islam, but as we shall peresently see, and as Sir Abdur has hinted, lack of means with which the Muslim Imam may carry on jihad. The invitation to accept Islam, coming from an armed potentate, ready to force that invitation at the point of bayonet, is a challenge of the most insolent type. So too is the offer to exact poll-tax. With such insults as preliminaries, does Sir Abdur seek to soften the sting of the coming calamity of Jihad which, as long as it remains, with or without the preceding negotiations, enjoined in Muslim jurisprudence, will continue to jeopardise the civic

safety of non-Muslim humanity. For no sin of theirs are non-Muslims ordered to be attacked. They are either to accept Islam or submit to be the slaves of Muhammadans, for says Sir Rahim elsewhere:—

This tax is in the nature of ransom for a hostile non-Muslim's life.

(p. 387)

'Hostile' in the sense that there is a natural presumption of the liability of Islam to danger from his country. And again:—

When a man denies the authority of the One Perfect Creator, by refusing to take notice of the proofs that exist in that connection, he reduces himself to the state of a lower animal, and the law, therefore, allows him to be, in a limited sense, the property of his fellow-creatures as a mark of degradation. p. 247.

In this way does a Muslim ex-judge of an Indian High Court justify the exemption of a Muslim from slavery. An explicit corollary that naturally suggests itself as an inference from this reasoning is that a non-Muslim, because of his non-recognition of Islamic or any other ismic Allah, deserves to be treated as chattel by Muslims.

The meaning of Jihad, as accepted in orthodox literature, has thus been made clear by the way. An extract from the instructions in detail given by the author of Hedaya, on the subject of Jihad, may for the benefit of the reader, be reproduced here:—

The desutruction of the sword is incurred by infidels, although they be not the first aggressors, as appears from various passages in the traditions which are generally received to this effect......

"When the Muslims enter the enemy's country and besiege the cities or strongholds of the infidels, it is neces-

sary to inivite them to embrace the faith, because Ibn 'Abbas relates of the Prophet that he never destroyed any without previously inviting them to embrace the faith. If, therefore, they embrace the faith, it is unnecessary to war with them, because that which was the design of the war, is then obtained without war. The Prophet, moreover, has said we are directed to make war upon men only until such time as they shall confess 'There is no God but one God.' But when they repeat this creed, their persons and properties are in protection (aman). If they do not accept the call to the faith, they must be then called upon to pay jizyah, or capitation tax, because the Prophet directed the commanders of his armies so to do, and also because by submitting to this tax war is forbidden and terminated upon the authority of the Quran. (This call to pay capitation tax, however, respects only those from whom the capitation tax is acceptable, for as to the apostates and the idolators of Arabia, to call upon them to pay the tax is useless, since nothing is accepted from them but embracing the faith, as it is thus commanded in the Quran).

"If a Muslim attack infidels without previously calling them to the faith, he is an offender, because this is forbidden but yet if he do attack them before thus inviting them and take their property, neither fine, expiation, nor atonement are due, because that which protects (namely, Islam) does not exist in them, nor are they under protection by place (namely, the Dar-ul-Islam, or Muslim territory), and the mere prohibition of the act is not sufficient to sanction the exaction either of fine or of atonement or of property; in the same manner as the slaying of the women or infant children of infidels is forbidden, but if

notwithstanding a person were to slay such, he is not liable to a fine.

"It is laudable to call to the faith a people to whom a call has already come, in order that they may have the more full and ample warning; but yet this is not incumbent, as it appears in the Traditions that the Prophet plundered and despoiled the tribe of alMuslaliq by surprise, and he alse agreed with Asamah to make a predatory attack upon Qubna at an early hour, and to set it on fire, and such attacks are not preceded by a call. (Qubna is a place in Syria. Some assert it is the name of a tribe).

"If the infidels, upon receiving the call, neither consent to it nor agree to pay capitation tax, it is then incumbent on the Muslims to call upon God for assistance, and to make war upon them, because God is the assistant of those who serve Him, and the destroyer of His enemies, the infidels, and it is necessary to implore His aid upon every occasion; the Prophet, moreover, commands us so to do. And having so done the Muslims must then with God's assistance attack the infidels with all manner of warlike engines (as the Prophet did by the people of Taif) and must also set fire to their habitations (in the same manner as the Prophet fired Baweera) and must inundate them with water and tear up their plantations and tread down their grain because by these means they will become weakened, and their resolution will fail and their force be broken; these means are, therefore, all santified by the law." (Hughes' Dictionary of Islam p. p. 244-245)

(5)

The country against which the Muhammadan Imam has declared war is called technically dar.ul-harb, or enemy's country.

Whether in regard to a certain country Muhammadans will remain in peace or assume a warlike attitude depends on whether it is dar-ul-Islam, i. e. abode of Islam or dar-ul-harb, the abode of war. The earlier injunction in this respect appears to have been that given in Quduri, and commented on in Hidaya, on which Sir Abdul Rahim has based his opinion as to the circumstances which render Jihad necessary. Every non-Muslim state, hostile or alien, is presumed to be a possible source of danger to Islam, and if the Muslim state is powerful enough to carry war into it, it may be declared dar-ulharb at any moment. A country of non-believers is thus always to be an objective of prospective hostilites which, to be actually begun, await the rise of the Imam's power so that he may be capable of enforcing either Islam or the suzerainty of Islam on a non-Muslim nation. The definition of dar-ul-harb, given by the author of Gias-ul-lugat, follows this basic notion. According to him, evey non- Muslim country, not recognising the supremacy of Islam, is dar-ul-harb.

(6)

Exigencies of times; which have with the fall of Islamic power made the phenomenon of Muslims living as subjects in non-Muslim states a decree of inexorable destiny, have rendered change in Islamic law on the civic duty of Muslims indispensable as a dire necessity of bare physical existence. Sir Abdur Rahim discusses this point at length. At page 396 of his book he writes:—

(A Muslim country passing into the hands of non-muslim conquerors) turns into dar-ul-harb if it fulfils three conditions, namely that the laws and regulations of the non-Muslims be enforced there, that it should be surrounded by other countries answering the description of dar-ul-harb without any country of the description of dar-ul-Islam being contiguous to it, and of no Muslim or dhimini, that is, a non-Muslim subject of a Muslim state, can live there in the same security

as under the previous Muslim government. This is apparently the opinion of Abu Hanifa and adopted by the author of the Durrul-mukhtar as representing the law on the subject. The two disciples, however, hold that such a country would be called dar-ul-harb, if the laws of non-Muslims are promulgated there, so that neither hadd nor retaliation is enforced. If the laws of both are enforced, that is, non-Muslim laws for non-Muslims and the Muhmmadan laws for Muhammadans, the country will retain its character of dar-ul-Islam.

Of the enforcement of Muslim laws for Muslims, hadd and retaliation are, according to this latter view, the crucial test. Punishments of hadd', in the words of Abdur Rahim himself, are:—death by stoning, amputation of a limb or limbs, flogging by hundred or eighty stripe. They are prescribed respectively for the following offences:—whoredom, theft, highway robbery, drunkenness and slander imputing unchastity. (p. 362.)

Continues Abdur Rahim :-

One of the tests as to whether a country should be treated as a dar-ul-harb or dar-ul-Islam is whether congregational prayers during Fridays and Id should be held in the country.......One of the conditions mentioned in the books is that such prayers can be held only in a town where there is a Governor and a Qadi to administer the laws and to enforce the punishment of hadd and retaliation. The author of Hedaya says that this is the accepted law. (p. 396)

(7)

Now even hadd and retaliation are thought to be barbarities of an antique age, which no modern government enforces. Some of the countries governed by Muslim rulers have themselves repealed those parts of their code which prescribe these punishments. In non-Muslim lands the shara of Islam under these heads has been replaced by 'non-Muslim' laws. And the necessity of civic existence even in such lands continues. This has led to a further alteration in Muslim notions of jurisprudence in this behalf. Writes the ex-Judge:—

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It is also stated in the gloss of Abu Sawood on a treatise by Alama Nur Affendi that if actual enforcement of all the laws or, it may be added, enforcement of hadd and retaliation were a necessary condition, then Friday prayers could not be held even in any Muhammedan country at the present day. (p. 397)

Thus sane opinion at present reserves the title dar-ul harb for those states alone where the Muslim is not allowed to perform his religious duties. The Muslims residing in such a state have either to take to flight thence or rise in revolt against the authorities.

(8)

During the Swarajya-Khilafat agitation it was this ordinance of the Islamic shara that was by misguided Indian agitators exploited so that many a simple-minded man took to hijrat, but finding that the Muhammadan ruler of Afganinstan did not see eye to eye on this point with the Indian Mulla, had perforce to come back. The spirit of Jihad, thus engendered and for the time being restrained by force of circumstances, found violent vent, however, in Malabar, where the Moplas rose in rebellion, against the ruling power, and proving helpless against that too strong foe, vented their right Islamic ire on their Hindu fellow-subjects. That such was the esoteric trend of events which shocked whole Hindu India at the time may be gathered from the following extract from the utterance of a representative Musalman who, while he is acknowledged as an authoritative interpretor of Islamic law, was also among the recognised leaders of the Swarjya-khilafat movement. Maulana Hasrat Mohani, in the course of his presidential address, delivered at the annual session of the Khilafat Conference held in 1921, said:-

Its best example is before you in the shape of the Moplah incident. You are probably aware that Hindu India has an open and direct complaint against all of us that the Moplahs are plundering and spoiling their innocent Hindu neighbours. But probably you are not aware that the Moplahs justify their action on the ground, that at such a critical juncture when they are engaged in a war against the English, their nieghbours not only do not help them and observe neutrality but aid and assist the English in every possible way, they can no doubt contend that while they are fighting a defensive war for the sake of their religion and have left their houses, property and belongings and taken refuge in hills and jungles, it is unfair to characterise as plunder their commandeering of the money, provisions and other necessities for their troops, from the English and their supporters. Gentlemen, both are right in their complaint, but so far as my investigation goes, the cause of their mutual recrimination can be traced to the interference of the third party. It happens thus; whenever any English detachment suddenly appear in their locality and kill the Moplah inhabitants of the place, rumour somehow spreads in the neighbourhood that the Hindu inhabitants of the place had invited the English army for their protection, with the result that after the departure of the English troops Moplahs or their neighbours do not hesitate to retaliate and consider the money and other belongings of the Hindus as lawful spoils of war taken from those who have aided and abetted the enemy. Where no such events have occurred the Moplahs and the Hindus even now live side by side; the Moplahs do not commit any excesses against the Hindus, while the Hindus do not hesitate in helping the Moplahs to the best of their ability. (Indian Annual Register, 1922)

The Malabar revolt, which formed, as it were, a terrible prelude to the protracted tragedy of Hindu-Muslim riots, that by their unremittent recurrence have made the whole country of India their grim scene, appear to have come as a warning as regards the essentially bellicose mentality of the Quran-fed Maulana, whose fanaticism the Indian patriot had, in a moment of supreme miscalculation of feelings and

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facts, tried to enlist on the side of Indian Swarajya. If even these horrible catastrophies, the causes of which were too obvious to be misjudged, should be, as they actually were, by an over-fond nationalism too prone to force out of events only looked-for results, blurred over, the speeches of Maulanas, who were accredited mouthpieces of Islam and Muslims of the day, supplied an unerring key to the inner meaning of those dismal occurences. The safety-valve of the Khilafat agitation is now gone, but the steam of Islamic Jihad, gathered when the Khilafat propaganda was at its white heat, remains. It makes itself felt in Hindu-Muslims skirmishes, whenever and wherever it suits the fancy of the riot-mongering communalist to force it into action.

(9)

The peace-loving jurist has of hat confined the scope of the religious necessity of Jihad to places where he cannot perform a few of the most essential duties of Islam. But the opinion of the conservative section, which surely follows the tradition more literally, is there. Hadd, unfortunately, is a Quranic institution. Enforced recently by the Hanafi ruler of Afganistan in stoning an Ahmadi heretic to death, it did call forth exultations from the Jamiat-ul-ulma, and the maulans of Nadva, two most authoritative bodies of Indian exponents of orthodox Islam. In advanced Muslim countries, free intellectual advacement of both Mullas and the masses has made hadd an anachronism. In India its non-enforcement is looked upon as a result of compulsion by the non-Muslim ruler. The forced inability to carry the Quranic injunction into practice makes the helpless Mulla hug the idea of the divine penalty the more closely to his heart. The forbidden fruit is naturally imagined to be the most tasteful. What Sir Abdul Rahim finds as declared by Hedaya to be 'the accepted law' cannot but now and then perturb the mind of the fanatic Mulla, brooding ever and exclusively on the ordinances of Islam. He may not definitely regard India as dar-ul-harb, but the possibility of converting it into one, when the opportunity offers itself, as in the opinion of some during Mopla revolt it did offer itself, of indulging in the orgies of Jihad, flits persistently before his eyes. It is dreams of this sort which find their realisation in Hindu-Muslim imbroglios, now here, now there—ubiquitons spectres of Jihad stalking portentously over the fair land of India.

(10)

The mentality behind the ordinances of Muslim Jihad is the same that charaterises neighbouring political states of to-day, which inebriated with an overdose of self-aggrandising nationalism, make patriotism signfy not simply the love of one's own country but disguised hatred also of all that is not of one's motherland. Exactly the same rules that regulate the diplomatic relations of contiguous countries of to-day, viz. to profess feelings of friendship for a strong neighbour and show open hostility to the weak one, keeping always on the lookout for an opportunity of pouncing on a vulnerable point in a neighbouring country's armoury, are prescribed in the law-books of Islam to guide the attitude of Muslims towards non-Muslims. Islam is in other words a bond, in its conception not moral or socio-economic but credal, and in its bearings not spiritual or ethical but barely communal and political. It coalesces people into one big unit not on the basis of geographical divisions but on that of a few articles of belief. Men and women so united look upon their community with the same eye of jealous exclusiveness, as do national diplomats of various countries of today look upon their nations. For the preservation and material betterment of that creed-grounded social group, aggression, usurpation, and exploitation, in a word every form of political or social

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tyranny on aliens is to its members lawful in the same degree as it is to the high-priests of nationalism in what they think is conducive to the worldly interests of their country. Islam is in the same manner imperious in its behaviour towards non-Islam, and in its intercommunal policy to the same extent imperialistic as are the politicians of nationalism-ridden states of the modern world. The only difference is that the Quran and the literature built on it gives this outlook the sanction of religion, while in the politics of non-religious empires this is recognised to be a brutal tendency in the powerful among men.

(11)

This spirit of Islamic exclusiveness found its typical expresion in the expulsion of the jews from Arabia in the time of Umru, the second Caliph, who made them forcibly clear out on the plea that the Prophet who had let them live after his raid on Khaibar as a feudatory community under Islam, had hinted also at their subsequent expulsion. At the time of his demise, the Prophet is reported by Ibn-i-Abbas to have expressed a last wish that Arabia was to be purged of non-Muslims. The extent of Jazirat-ul-Arab, the country ordained to be exclusively Muslim, has been differently determined by different writers, but whatever the geographical scope of the area covered by the term be, a piece of God's land was reserved to be the home of Muslims alone, and that under the last will of the Prophet. From admission to that territory non-Muslims have been debarred. This, to this day, has been the continual policy of Islam. Non-Muslims, even at the present day, cannot have the privilege of free access to the land which the Prophet honored with his birth. Not even if they were to consent to become dhimmis or jazia-payers. Says Sir Abdul Rahim:-

The idolators of Arabia and apostates from Islam are given the option between death and the acceptance of Muhammadan religion, and hence Jazia cannot be accepted from them. p. 387

And yet it is proclaimed from the house-tops that Islam is a religion of universal love. Love indeed which, contrary even to formal stipulations, by mutual consent entered into, made the Jews clear out bag and baggage from the country of their ancestors, and compelled them not to cast on it even a wistful glance when departing, unless they were prepared to bid good-bye to the time-old religion of their forefathers. The choice was hard, but was made gallantly. The tyrannised Jew left his home and hearth but hugged the creed of his forbears to his heart.

(12)

If the hebayiour of the Arab Muslim towards his non-Muslim fellow-country men, during the first century of Islam, when the sources of inspiration were not yet soiled by the contaminating expiry of time, be taken to be the nuclieus round which all subsequent inter-religious jurisprudence gathered as a system of Islamic exclusive imperialism, the riddle of the Hindu-Muslim troubles in India is immediately solved. It is Jihad pure and simple, That the process in progress here is desultory is no fault of the Mulla. The biggest of the Prophet's battles would seem skirmishe by the side of present-day wars. Islamic law-books mention tiny weapons of warfare, such as missiles and swords, the place of which is today taken by brickbats and butchers' knives, and the fanatic section of the faithful derives infinte solace from the present-day re-enactment of the drama of the Quran. Only, they do not call these Saria and ghazva, titles reserved for battles waged by the Prophet himself. Lying in wait and stabbing in the back, pillage and arson and brutal outrages on women are to a keen-sighted observer simply echoes of the din of the guerella wars, with which Islamic literature, beginning with the Quran, is full.

(13)

One sighs for the good old days of Manu, who makes war a rare unavoidable necessity either of self-defence or of reform in

the administration of a neighbouring state, the subjects of which themselves solicit outside interference. The temptation to gratuitous warfare, to which strong imperialistically inclined rulers are often too prone, is curbed in the first place by strict regulations which prohibit all kinds of high-handedness in the course of actual hostilities, and then by laying down finally that the invader, if victorious, is neither to annex the subjugated state nor to make it feudatory. The throne is at once to be entrusted to an inhabitant of the conquered state itself. The liberty of self-determination to every country, great or small, which President Wilson included in his fourteen points at the conclusion of the last European war, was not only foreseen and incorporated in their ordinances by the Aryan law-givers of those remote ages, but was also conceded in practice by ancient heroes like Ramachandra and Sri Krishna, whoconquered Ceylon and Mathura respectively, but as soon as the immediate object of the conquest was fulfilled, handed the subjugated territory to the lawful heirs of those whom their valour had just killed. The difference between the two viewpoints, viz, Hindu and Muslim, is one of direct antagonism between two inter-contradictory varieties of outlook, not one of relativity, i.e., of more or less insistence on good or evil. It accounts for the difference between the mentalities which the two parties bring to bear on their respective inter-communal behaviour. While the motto of the one is 'live and let live', the other insists only on living, and for the concession of letting live it always demands Jazia, a price of, or as Sir Abdur puts it, ransom for non-Muslim lives. 'Excessive representation' is Jazia, 'preferential rights' are Jazia, 'special communal privileges' are Jazia. What guarantee that the Muslim will stop short somewhere unless he gives up consulting his retrograde Shara?

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PROF. SATYAVRATA SIDDHANTALANKAR

student of the Bible cannot but observe that the Biblical conception of the Deity bears an indelible impress of anthropomorphism. The Jews must have borrowed this concepof God from Zoroastrians, but as conception this tion while passing from had the hands of deteriorated Vedic poets into those of the Zoroastrians, it the similarly underwent further deterioration in passing from They made their God a perfect Jews. the Parsees to the Jew presiding over their families like a patriarch. They made him still more human by ascribing to him hands and feet, eyes and ears, face and back, and pleasure, pain and repent-I have often wondered if one could not, in imagination, construct a human form by putting together the limbs and feelings, that are the scattered but essential elements of most of the biblical narrations of Jehovah. And I hope the following is, to a certain extent, a successful, though imperfect, outline of the Man-God of the Bible :-

JEHOVAH'S RESIDENCE.

It appears from the Bible that the residence of God is somewhere above the clouds from where he chooses to come down at his will either to have a nice walk in some beautiful garden, just as men would wish, occasionally, to soar high for pleasure, or to inspect with his own eyes works of his creation. We read in Exodus:—

"And the Lord came down upon mount Sanai, upon the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up." xix, 20,

IS MEAT A DESIRABLE ARTICLE OF DIET?

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HIS question has to be dealt with from two stand-points:—

1. Medical, which would solve the problem whether meat is a necessary article of diet, and

2. Psychological, which solves the problem whether it is a desirable article.

Medical Stand-point.

To understand this point clearly we should consider the subject under the following heads:—

- 1. Food in general—its chemistry and physiology in brief.
- 2. Meat:—(1) its chemistry and physiology
 - (2) its uses or claims; and
 - (3) its bad effects,
- 3. (1) Conclusion. If it be proved that it is not necessary as food, then its
 - (2) Substitutes.

Food in General.

- I. Food is a substance, which when eaten :-
- 1. furnishes material for the repair of the tissues damaged or destroyed by wear or tear; and in the young ones also for growth; and
- 2. furnishes a source of energy, which is stored in the food as chemical energy, and when the food is assimilated by the body, its energy is liberated as bodily heat and as work, which may be external (as movements etc) or internal (as working of the organs).
- II. Whatever the food taken, the body takes out from it, by a process of digestion, some substances, which are essential for the maintenance of life. All these substances are not found together in any article of diet, except milk, and it is for this reason, that we have to combine so many things in our diet-table, e. g., bread, ereals, ghee, salt, water etc., each containing some one or two of these

essential substances and all of them eaten together form a complete diet. As milk contains all of them, it is therefore called a complete or perfect diet.

These essential substances are :-

- 1. Proteins, represented by cheese.
- 2. Fats, represented by ghee or oils.
- 3. Carbo-hydrates, represented by potatoes or bread.
- 4. Mineral matters, like salt.
- 5. Water.
- 6. Vitamins.

Carbo-hydrates include such compounds as starches, different kinds of sugar, and the fibre of plants or cellulose. They are found chiefly in vegetable foods, like cereal grains and potatoes; milk, containing a considerable amount of milk-sugar. The carbo-hydrates form only a very small amount of the body tissue but they form an abundant source of energy and are easily digested.

Fats occur in such foods as ghee, oils, and also in some cereals, notably in oatmeal and maize and in various nuts. In our bodies, fat occurs in masses under the skin and in other localities, and when taken in excess, it makes the body fat or obese. When the food supply runs short, this reserve fat is drawn upon for supplementary fuel.

Mineral matters, although they yield little or no energy, are indispensable to the body. They are found chiefly in bones, teeth, tissues and such body fluids as blood, secretions etc.

Protein is a complex chemical compound, containing nitrogen. It forms a chief part of the body tissues and is found in meat, curd of milk, cheese, cereals and wheat. Protein is a very essential element of food as it forms the basis of bone, muscle, and nearly all the tissues of the body.

Water forms about 60 per cent of the weight of the body, being a component part of all the tissues, especially of blood and secretions.

But with all these elements, needed to make the body or to be used as energy, we still need vitamins, without which life suffers extinction. Curious to say, they are required in very minute quantities. Their chemical nature is unknown, but this much we know that they are found mostly in vegetables, husks of cereals, milk, and fruits.

- III. As to the processes of digestion and absorption, it would suffice to notice them briefly in the following stages:—
 - 1. In the mouth:
- i. the food is chewed and is made fit to be swallowed and to be subsequently acted upon by the stomach-juice.
- ii. By the chemical action of the saliva, all the starches are converted into sugar, hence when the food is chewed properly to an appropriate degree of fineness, its taste becomes sweet.
 - 2. In the stomach :-
- i. The food is further ground up mechanically by the churning movements of the stomach-walls, and thereby the food becomes not only extremely fine, but is also thoroughly mixed up with the stomach-juice.
- ii. The juice of the stomach, by its chemical action, converts all proteinns into simpler proteins.
- iii. Food remains in the stomach until it becomes fluid, which occurs in about 2 to 4 hours; and then it is discharged into the intestines by a series of spurts.
 - 3. In the intestines (small) :-
 - i. Proteins and starches undergo final changes and
- ii. the final products absorbed through the intestine wall, into the blood-vessels.
- iii. Finally the remaining substances are discharged into the large intestines.
- 4. The large intestine, thus, receives from the small intestines, food substances, minus whatever portions have, as a result of digestion, been absorbed, and plus what liquid secretions have been added to it. It thus contains now a large amount of water.
- i. These contents take 8 hours to traverse the whole large intestine; and in this long stay, water is absorbed, and the contents thus undergo solidification.
- ii. This semi-solid matter, as it accumulates at the lower end of the bowel, gives rise by pressure to a conscious sensation, a desire to defacate.
- 5. The final products, after absorption, ultimately go to the tissues to be used in their repair or to be burnt as fuel. The tissues

select and use the parts of absorbed food they need, as teeth select calcium (a salt,) muscles proteins and fats, blood iron and salts, and tissues in general proteins and vitamin. The following table will make this point more clear:—

Amount of the food elements to be taken.	Take in proportion to the work done, more by athletics, active children etc.	Take just the amount required. Dangerous to get too much.	Very essential things for health.	Very essential for growth and life.		
The articles of diet in which this element is found.	Bread, cereals, rice, potatoes, starchy foods, butter, butter substitutes, oil, cream, fats, meat.	Milk, eggs, cheese, meat, dry beans, peas, lentils, nuts.	Milk, vegetables, whole grain cereals, fruits.	Butter, milk, young leafy green vegetables, eggs, whole grains cereals, vegetables, fresh fruits.		
Food element required.	Starches, Fats.	Proteins.	Mineral elements or salts.	Vitamins.		
. End to be achieved.	Good muscular develop- ment.	Good strong body.	Best kind of growth and health (i. e. teeth, bone, heart, lungs) and good digestion. Proper elimination of body poisons.	To control the internal body processes, growth, nervous system, bones and for resisting diseases.		

^{6.} From the above table it is clear that foods most important for the different requirements of the body are:—

Proteins for good strong body.	Mineral elements.	Vitamins.	Starches and sugars for energy.
Milk	Milk	Milk	Milk
Whole grain	Whole grain	Whole grain	Whole grain
cereals	cereals.	cereals	cereals
Eggs	Eggs	Eggs	
	Fruits	Fruits	
	Vegetables	Vegetables	
Meat			Fats
Legumes (peas).		•••	Oils
Nuts			
Cheese			

In this table :-

- a. Milk and grain products occur in all four columns.
- b. Eggs occur in 3 columns.
 - c. Vegetables and fruits in 2 columns.
 - d. Meat, peas, nuts, and cheese and fats in one column.

This means that every normal man, woman, child needs and can live on milk, grains (such as bread and cereals,) vegetables (both root and leafy,) and fresh fruits.

- 2. And it also means that meat, legumes, nuts, cheese and fats, if desired, can be safely eliminated from the diet.
- 3. Meat contains proteins, to which fact it owes its importance as food material, and the question whether meat is an essential or even desirable article of diet or not, resolves itself into the simpler question whether the proteins it contains, are in a proper condition to be safely used by the body or not. The question of meat then is the quastion of proteins it contains.
- IV. Before leaving the consideration of food in general, it will be useful to say something as to what food would be suitable for the Alimentary or Food canal. (Vide Clinical Physiology page 211). "Undoubtedly many of the ailments of everyday life are the result of failure to recognize the importance of this factor. Food must not only be of a certain chemical constitution, but it must be appetizing and have a considerable indigestible bulk. If the food has insufficient bulk, the difficulty of the gut in driving it on may be

compared with that of trying to climb a thin steel wire. This would be extremely difficult, for a proper grip cannot be obtained, whereas if the wire were replaced by a thick rope, the matter is easy. Moreover this bulk ought not to be made by any actual food, otherwise, body gets much more than what is required, which would cause many disea es. And the gut would have to spend much energy to digest this superfluous amount of food. Hence, the bulk ought to be made by some indigestible parts of the food, and hence the beneficial effects of vegetable and fruits, which depend largrly on the fact that the cellulose they contain remains undigested......"

Meat in Special.

I. Proteins

As has been pointed already, meat owes its importance to its proteins. It will be worth while, therefore, to give some attention to proteins specially.

Proteins, as already described, are nitrogenous compounds of complex nature. They form about 18 per cent. of the weight, of the body of the average man. They form the basis of all the tissues of the body, although when heat-producing foods are taken in small quntities, they also serve as fuel. They help to make a good, strong body. They are contained in various foods, as shown in the following table:—

Food material.	Water %/0	Pro- tein.	Fat. %	Starches etc. %	Salts	Heat caloris.		tamii B	ns.
Mutton	39	13.8	36.9		.6	1770			
Lamb	45.5	15.4	19.1		.8	1075			
Pork fresh	41.8	13.4	24.2		.8	1245			
Chicken	43.7	12.8	1.4		.7	305		fair	
Fggs	65.5	13.1	9.3		.9	635	good	fair	
Milk	87.0	3.3	4.0	5.0	.7	310	good	good	fair
Cheese	27.4	27.7	36.8	4.1.	4.0	2075	fair		
Wheat flour	11.4	13.8	1.9	71.9	1.0	1650		good	
Oat	7.7	16.7	7-3	66.2	2.1	1800		good	
Beans	12.6	22.5	1.8	59.6	3.5	1520		fair	good
Peas	9.5	24.6	1.0	62.0	2.9	1565			good
Almonds	2.7	11.5	31).2	9.5	1.1	1515		good	
Peanuts			Taylor 9						
(Mungphali)	6.9	19.5	29.5	18.5	1.5	1775		fair	
Chocolate	5.9	12.9	48.7	30.3	2.2	2625			
Cocoa	4.6	21.6	28.9	37.7	7.2	2160			
CONTRACTOR OF THE PARTY OF THE	THE REAL PROPERTY.			1	1		-	· · · · · · · · · · · · · · · · · · ·	Annex.

(The discussion about this table is reserved for the heading—substitutes).

Protein is thus an important element of food for the body, but we are generally apt to take more of it than what is actually required by the body. It is possible to exist on about one-third of the amount of protein usually taken. Compared with starches and fats protein requires much more work on the part of certain organs, especially liver and kidneys, and it seems possible that these may become overtaxed, especially when the protein exists in a concentrated form as in meat and eggs. We must remember, however, that there is an irreducible protein minimum.

Protein becomes coagulated on heating, as we see when an egg is boiled or meat is cooked or roasted. Protein is broken down to simple proteins by the action of juices in the stomach and intestines, but this can only occur when the juices can act upon the proteins. When the proteins become coagulated they become, as it were, impervious to the juices and thus their digestion is hindered to a considerable extent. Much protein remains undigested or is not in a fit condition to be absorbed. This undigested protein, on reaching the large intestine, undergoes putrifaction, whereby poisons are liberated, which when absorbed into the system cause general poisoning of the body, called auto-intoxication. The large intestine is not meant to receive these undigested proteins, which act as foreign bodies irritating the walls of the intestine and thus causing diarrhœa as we witness in the case of children, who are given foods before their teeth have come out . This they pass out undigested in their faeces, and therefore suffer from diarrhea.

Proteins, whether present in the food in small or large quantities are normally totally absorbed in the small intestincs. Hence if we want to live mainly on proteins, we will take them in large quantities, with the following results:—

- 1. Large quantities, of proteins, as said already, can overtax liver and kidneys.
- 2. As they are totally absorbed (when in proper condition for digestion.) they can't make the bulk of the food and thus the movements of the intestines become slow and defective. This will cause constipation.

- 3. If, however, they are not allowed to be absorbed as by boiling or cooking, they cause diarrhea and auto-intoxication.
 - II. Meat.
 - 1. Its composition.

It is clear from what has been described so far, that meat is a food material, containing a large amount of protein, a fair amount of fat, some water, no starches, only a small quantity of salts and no vitamins. There is no cellulose in it, hence the protein contained in it, if taken uncooked, is readily digested and absorbed, leaving no residue or undigested or indigestable part, thus tending to produce constipation. If however boiled, roasted or cooked, its protein, as it has no cover of cellulose, soon becomes coagulated and thus takes much time, (more than what is taken by proteins of the vegetables,) in beaing digested or absorbed much even then remaining undigested, which causes diarrhea or auto-intoxication. As there is no starch or cellulose in it, it contains protein in a concentrated form hence if taken in excess, as it usually is, it overtaxes the kidneys and the Moreover, starches being the chief sources of heat, excess of meat in the diet, tends to keep the temperature of the body comparatively low.

- 2. The effects of meat diet on the body are summarized as below:—
- (1) Even though the greatest care is exercised, it is impossible always to tell whether an animal is healthy or not, hence the constant danger that the meat-eater may expose himself to disease through the flesh of animals he uses for food. The chief diseases thus contracted are tuberculosis and, anthrax, rabies, and glanders. Not only that, there are certain parasitic creatures, such as trichinal (spiral worms,) liver fluke, and cysticerci, which are often transferred into the living tissues of human beings by their partaking of the flesh of animals. Thousands of well-authenticated cases of trichinal are known, and many deaths can be definitely attributed to this cause alone.
- (2) Ghosh in his treatise on Hygiene and Public Health informs us that even good meat decomposes readily in the tropics. And meat, if decomposed, irritates the intestines and gives rise to symptoms of intestinal irritation, i. e., nausea, vomiting, abdominal

pain, diarrhea, severe prostration, and collapse. Rashes often develop, or there might be fever and delirium. The germs that cause this decomposition are killed by cooking, but cooked meat becomes indigestible.

- (3) Meat, owing to its being a non-bulky, and concentrated diet, stimulates over-eating—which fact will not be challenged by any person having the slightest personal acquaintance with meateaters. It fatigues both the stomach and intestine in the process of digestion and absorption; and then liver and kidneys, thus shortening life, according to Macfadden by a period of 10 to 40 years. "This statement," writes Macfadden in his Encyclopedia of Physical Culture, Vol I, page 260, is not exaggerated. Nearly all diseases begin in the stomach, as result of over-eating. This organ, when diseased, helps in the process of making impure blood, that contains all sorts of poisons, which are thus sent coursing through the body."
- (4) It has been already pointed out, that the intestines require some bulky things, which they are able to propel through them. This bulk does not consist merely in the amount of the material taken in but it must have also some reasonable hard particles of cellulose. As meat is totally digested and absorbed, it, therefore, has neither the required bulk, nor the proper hardness. Hence it causes diminished propulsion of the contents of the intestines, which means constipation. In other words, cellulose is necessary to avoid and relieve constipation and is taken best as an ingredient of fruit and vegetables. Meat-eaters cannot have proper motions. They are either constipated (if they digest meat) or suffer from looseness of the bowels (if the meat is not digested).

It may be said that the typical diet ought to be one which is entirely digested and is completely absorbed. But unfortunately, our intestines require a certain amount of aid for their proper action—aid in the form of indigestible material or roughage. According to Sutherland (A system of diet and Dietetics,) this increasingly prevalent tendency to constipation is mainly due to the steady intentional elimination from food-stuffs of all particles which are not nutritious. In this way the bulk of the residue is diminished. Further, it is possible, that there has been an undue substitution of

protein for starches etc, which results in a decreased formation of organic acids and gas.

In this connection it may be mentioned, as write Rose and Charles in their Manual of Surgery, that Appendicitis has been also caused by the greatest dietetic change of recent years, which consists in the increased amount of meat that is eaten. In support of this idea may be cited the fact that races that live on vegetables are largely immune, whilst members of the same race transported to other regions and put on a meat diet develop the disease.

- (5) Teeth require to be constantly cleaned by an alkaline fluid. Saliva, which is an alkaline fluid, is a natural cleaner of the teeth. But it can be produced in large quantities only when starches are present in the food. Meat has no starches, hence only a small quantity of saliva is produced by meat diet and consequently destruction of the calcified tissues of the teeth takes-place—which gives rise to dental caries. Professor Frampton Bedcock of Medical College, Madras, justly remarks in his article—Dental Surgery in India—that the increased consumption of flesh foods by the Indians, since the advent of Western civilization in India is mainly responsible for the introduction of dental caries, and for its considerable increase during the last quarter of a century or so.
- (6) Meat is a protein-containing food, in which protein is present in a concentrated form, without any admixture of cellulose. Proteins, after they are digested and absorbed leave a residue in the body-Uric acid-which is formed in the liver and is excreted from the body through the kidneys, i. e., with the urine. Now liver and kidneys, can cope with a fixed amount of uric acid, which is excreted daily. Kidneys are unable to cope with an excess of uric acid excreted, because of its increased quantity, as excess of protein-diet makes the urine acid, and this acid urine is unable to keep the uric acid in solution. So the urine becomes saturated with uric acid and any further excess leads to the deposition of uric acid in the kidneys and bladder in the form of uric acid stones. This uric acid goes to the kidneys from liver by means of blood. When the urine is no longer able to hold the uric acid in solution, the transference of uric acid from the blood to the urine also becomes lessened, ultimately leading to a state of

saturation of uric acid in blood, which, while criculating through the body, deposits the uric acid at various places, especially the joints, leading to the condition known as gout.

- (7) This state of affairs cannot go on for very long, without causing serious changes, chief of which are :—
- (a) The liver and the kidneys get fatigued owing to the increased work of excreting this excessive quantity of uric acid. Not only that. The uric acid, which gets deposited in them, irritates the kidneys, which then become so weak as to become unable to resist the attack of germs. Naturally they become diseased. Similar is the fate of the liver.
- (b) When the kidneys become diseased, they are unable to do their function properly i. e., their power of eliminating poisons from the body decreases. But these poisons have to be excreted from the body and can only be retained at the risk of life. The heart, therefore, has to work forcibly to push the poisons through the excretary organs. When the heart works more, its beats and force increase, pumps a large quantity of blood into the arteries or blood vessels. This increased amount of blood, driven through the blood vessels so forcibly, exerts a great pressure on the walls of the arteries, which we call a rise of blood pressure.

The arteries, so far were working normally under a normal blood pressure. With the increase of blood pressure, they have to make their walls tougher and stronger, otherwise they would become ruptured. And, in reality, those arteries, which are naturally very fine and delicate, do become ruptured as in the brain or nose, leading to a state of bleeding, which may be inside the body and remain invisible or be outside the body and become visible. Those arteries which do not become ruptured, adapt themselvs to this increased blood pressure, by becoming thick and inelastic. This condition is called Arterio-sclerosis.

(c) Without going into the discussion, how arterio-sclerosis is a sign of old-age, suffice it to say that when the arteries become sclerosed, signs of old age set in, even in youth, and naturally life is shortened.

A meat-eater can reasonably say that these results are not necessarily the outcome of meat-eating—but they can be the reults of excessive protein-eating in any form, i. e., in the form of cereals. True. One has, however, to consider the danger comparatively. A man whose hunger can be appeased by half-a-seer food can eat half-a-seer cereals. But this half-a-seer of cereals has its proteins mixed with a sufficient quantity of cellulose, hence the actual amount of protein taken will not be half-a-seer. In the case of meat, on the contrary, to appease this hunger, he requires half-a-seer food, and if he takes meat, which is a pure concentrated form of protein, he will eat about half a seer of pure protein. Hence the greater possibility of these results in meat-eating.

- (8) The story does not end here. When the kidneys become weak and unable to discharge their functions properly, and the blood pressure rises, the whole blood goes to the skin for help. Urine gets eliminated by the skin by evaporation in the form of sweat, but uric acid remains behind in the skin. Ultimately the skin, owing to this uric acid which is left behind—also gets disordered.
- Meat-eaters claim that meat gives a great stimulation and strength. We admit that, but let us explain this phenomenon. As shown already, proteins cause rise of blood pressure—i. e. the blood as a result of the absorption of proteins, flows quickly and forcibly through the arteries, giving a feeling of warmth and well-being. This is called stimulation. Is it wholesome? It is not, because it is not like the flood due to the flowing of greater amount of water in the rivers after rains, but is like the flood caused by any obstruction in its passage i. e. kidneys. It is not a sign of health as after exercise, but is a sign of diseased or overtaxed kidneys. It is not even permanent. It may give Herculian strength for the time being like a fit of madness, but not at all persistence and endurance. When the kidneys offer increasing resistance to the excretion of poisons, the skin, too, becomes impervious due to the deposit in it of a layer of uric acid, the heart, too, ultimately fails in driving out these things and the blood pressure has finally of necessity to lessen. And then this stimulation gives place to disease and depression. Will this energy and strength continue? Decidedly not, hence there cannot be endurance or persistence. This statement is not merely theoretical, but

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IS MEAT A DESIRABLE ARTICLE OF DIET?

has been borne out by scientific experiments under the supervision of renowned scienctists of Yale University, America. Space does not allow a tabulation of them in detail here. It will suffice to give an example from Nature (according to Macfadden) that the elephant, the fruit and nut-eating bear, the grass and grain-eating horse and ox are all powerful and strong, and if it comes to question of endurance would undoubtedly surpass the carnivorous lion and tiger, but they are less aggressive than the carnivora, and possess none of the bloodthirsty and cruel characteristics of the latter. It must be remembered, therefore that while the non-meat-eaters may seem not to possess a bold vigorous aggressiveness, this by no means implies that they lack in the slightest degree, courage, strength, energy, vigor 294.105 and progressiveness. Rather, as has been proved in the Yale University, their persistence is more steady, their endurance greater, their energy more under control, and at the same time they will be less inclined to 'ride-rough-shod' over those who stand in their way.

(10) The stimulating effect of meat is not limited to the heart and blood pressure. Meat exerts an exciting effect on the sex glands also. That is to say, in addition to the temporary strength and aggressiveness, there also enters, as it were, the fire of lust into the already heated blood, as is seen everyday in various hotels. This stimulation, as is well known, ultimately means destruction to the power that it stimulates, because when it is once stimulated to such an extent, much more strength of character is required for self-control. This does not mean that vegetable diets and milk make any one sexually weak. They rather help in producing normal sexual impulse, instead of a weakened, excited nervous system, and an uncontrollable sexual impulse, which may be regarded as not altogether unlike the symptoms of hysteria or other nervous derangements.

From what has been described so far, it is clear that:-III

- Meat is a protein-containing food. 1.
- Protein contained in it is in a concentrated form without any admixture of cellulose.
- Meat when eaten, may cause :-
 - Diseases like tuberculosis, anthrax &.
 - Indigestion in the tropics on account of speedy decomposition sition,

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- (3). over-eating.
- (4). Constipation and appendicitis.
- (5). Caries of teeth.
- (6). Diseases of the liver and the kidneys.
- (7). Gout.
- (8). High blood-pressure.
- (9). Arterio-sclerosis.
- (10). Low expectation of life.
- (11). Weak, hard skin.
- (12). Undue stimulation and lack of persistence and endurance.
- (13). Uncontrollable sexual impulse.

There is not the least doubt that protein is essential for life. Hence the question naturally arises, if our bodies want proteins, where to get them without making ourselves liable to diseases that have been enumerated above. In other words the substitutes of meat:—

- 1. should have all the good properties of meat,
- 2. should have none of its bad qualities, and,
- 3. if possible should be cheaper.

The question is not difficult to solve, if we only refer back to the table of foods showing their composition, which shows that the best substitutes are :—

- 1. milk
- 2. cheese
- 3. Legumes (peas &), and
- 4. nuts.

They do not only yield their proteins in such a condition as produces none of the bad effects of the meat, but are also cheaper. Moreover, they contain vitamins which are lacking in meat but are useful for the maintenance of life. Vitamins are contained in the blood, hence for health's sake, meat-eaters ought to drink the blood also. If they do that—how horrible! Degeneration to the cannibal savages.

In other words, in the place of meat, better and wholesome substitutes are found in milk and vegetables. Hence meat is not a

necessary article of diet. This very result was arrived at by a committee of prominent scientists, which met during the war to determine how much of each food should be included in the day's ration, and ultimately decided that meat is not a physiological necessity.

Psychological standpoint

So far the subject has been dealt with from a purely medical standpoint. We have arrived at the conclusion that meat is not a physiological necessity. Although the writer does not claim to be a psychologist, yet in so far as psychological observations are based on medical grounds, one can observe the following facts:—

- 1. Meat-eaters are more often addicted to the use of alcohol than vegetarians. It is among meat-eaters that we see so many cases of chronic alcoholism and resulting insanity. It is due to meat and alcohol, that meat-eaters are more apt to be sensual and gross in their lives. They are always looking for excitement, for something to steady their nerves.
- 2. As has been already explained, meat-eaters are more aggressive than those who live on a vegetarian diet. Some may say, that owing to being aggressive, they are combative and can thus penetrate to all parts of the world, subjugating people wherever they go. But is this spirit of domination the highest thing in either an individual or a nation? And to an enlightened mind, is this spirit not abhorrent? What a contrast to courage, strength, energy, persistence and endurance present to a bold, vigorous aggressiveness of the meateaters?
- 3. The slaughter-house is a place of horrors. Butchers become hardened to pain and suffering. Moreover, meat is far less clean than a vegetarian diet, for, no matter how healthy the animal from which the flesh is taken, it is impossible that a certain amount of the products of elimination should not remain in the tissues at the time it is eaten.

Hence, judging from a psychological standpoint too, meat is not a desirable article of diet.

Now if :-

- 1. From the medical standpoint meat has been proved not to be a physiological necessity, and if,
- 2. from the psychological standpoint, it seems to be an undesirable article of diet, then does it not become our duty to give up eating meat for health's sake and become vegetarians which also means more humane. And this is what the great world-teacher Swami Dayananda strove so hard to teach all and sundry—

Be vegetarians, and thus satva-guni.

SCIENTIFIC FACTS AND SPIRITUAL DEDUCTIONS.

PRINCESS KARADJA.

The French Astronomer, Abbe Moreux, declares the Sun to be a gigantic ball of blazing gas; he asserts that the Solar activity will keep on increasing until 1927. Formidable streams of electrons, shot out by the sun at enormous velocity, collide with the atoms of our atmosphere. Dr. Fleming states that the energy of this fine solar-dust is so great that a handful of it might drive a battle-cruiser for twenty-four hours. This increase of solar electric energy produces the nervous excitement and the universal unrest so conspicuous in our days.

At an altitude of 50 kilometers Earth's atmosphere consists of gases, which have sorted themselves, according to density; higher up the globe is almost entirely surrounded by hydrogen and helium. The impact of the solar rays electrifies the outer layers of the atmosphere, so that they become highly ionised. There is a faintly glowing mass 60 miles above Earth; it is called the "heaviside layer." Violent oscillation of the atoms causes the Aurora Borealis.

Experiments have been conducted by Prof. J. C. Mclennan of Toronto, Canada, in order to ascertain the constitution of the upper atmosphere. He believes the mysterious green light recently observed in Polar Regions, to emanate from atoms of helium, stimulated by oxygen in the proportion of 25 to 1.

In addition to the green light, red, blue and violet radiance has been observed. The new rays, recently discovered by Millikan, are due to the dissociation of hydrogen atoms into helium.

It is this new element, now descending to Earth, which occasionally makes itself manifest in a sudden blaze of glory in a high Northern latitude.

These indisputable scientific facts are in complete harmony with the esoteric knowledge possessed all through the ages by Seers and Prophets. It has long been known to true Rosicrucians that a new element is descending, which will in due course take the place of oxygen, and that a new substance will supercede albumen.

This new element is supposed to be some sort of phosphorus (phos—in Greek, "Light"; phorus—"Bearer.") The importance of a non-flesh diet becomes obvious if we realise that we have to prepare bodies capable of assimilating phosphorus, so that they can become filled with light and commence to shine from within.

Lord Rayleigh asserts that the aurora is partly caused by nitrogen. There is at present on Earth a vicious round of Birth, Death, and Decay. Nitrogen gas threatens to annihilate the human

race. However deep decomposing animal matter may be buried, some of it succeeds in escaping through the air and is transformed into nitrogen gas, fouling the atmosphere. The volume of this devitalizing agent—which is dead air in the lungs—has increased enormously on our over-populated globe.

Nigrogen is, however, the richest fertilizer known. It is possible for man to transform a menace into a blessing. In Sweden and other countries, there are already plants in operation extracting nitrogen from the atmosphere and transmiting it into life-sustaining food.

The alteration in atmospheric conditions is bound to profoundly affect the inhabitants of Earth. The important scientific discoveries which have recently been made will place at the disposal of man incalculable sources of energy. The explosion of the atom might blow the whole world to pieces!

Will man use his power—or misuse it? "That is the question"! Two mighty forces are contending for supremacy on this globe. Disintegrating powers have long been at work: devolution has superceded evolution! Invisible agencies, working by constant suggestion, are influencing the human mind.

There is bound to be a climax of anarchy prior to the Advent of perfect Peace. It is written in Rev. IX 20, that, "The rest of the nen which were not killed by all the plagues of these latter days, repented not of their evil deeds."

The separation between the "sheep and the goats" foretold by Christ in Matt. XXV: 22, will be automatic.

Those who are spiritually awakened will assimilate without difficulty the new substance, but all coarse and materially minded individuals will be unable to adapt themselves to more rapid vibrations. They are bound to perish.

This will be the literal fulfilment of Our Lord's prophecy in Matt. IX: 17: You cannot put new wine into old bottles; the bottles break." Neither can you with impunity switch on a current of 2,000 volts to a bulb fitted for 200! Destruction is inevitable for those who persistently neglect to prepare their "wedding-garment," viz., a suitable vehicle for the Coming Kingdom.

Inspired artists place instinctively a halo round the heads of saints to indicate their luminous nature.

It is undeniable that the gap in the spectrum is rapidly disappearing. The infra-red rays (-radiant heat-) are now being harnessed by man, and the ultra-violet rays are perceptible to the scientists.

These rays are a manifestation of the "Spirit of Truth" which is now descending to Earth.

THE RESCUER OF THE VEDAS.

PROF. ROMESH CHANDRA BANERJI.

F we ask ourselves "what service has Bhagavan Dayananda rendered to the world"? the answer briefly would be—"He rescued the Vedas from utter oblivion." The revival of Aryan culture is synonimous with the revival of the Vedas. And it is a patent fact that India's best, most important and lasting contribution to the world is the Vedas which contain, let it not be forgotten, the germs of all Sciences.

With what superhuman perseverance, astonishing tenacity, unparallelled concentration of mind and unexampled feelings of veneration did the Aryans preserve these Sacred Books, the Vedas! In that remote, bygone age, that hoary past, when the art of writing had scarcely been popularised, the Aryan students mastered, assimilated and memorised every word, every syllable of the Four Sacred Books with such devoted piety as is unknown in modern age and, undreamt of, perhaps, in any age in other countries. It must be a tormenting sight to the souls of our laborious and religious ancestors to see some of their anglicised denationalised descendants speaking in a bantering tone of their adored Sacred Books, trying to decipher the words with the help of western glasses, and allotting to the Revealed Books exactly the same place in the book-shelf that is prescribed by the Europeans.

But, even before the advent of the Europeans, the degenerate sons of the great Aryans themselves made every effort to bury the sacred books in the dunghill of mis-interpretation and calumniation. Their conduct bore out the truth of the saying—"The Devil can quote the scripture." While learned bigots appealed to the authority of the Vedas to justify their superstition and narrowness of mind, the mass of the people remained absolutely indifferent, and ignorant of the Vedic lore. To rescue the Vedas from this abyss of error and oblivion was the God-appointed mission of Swami Dayananda.

Some of the most epoch-making events in the history of the world had their origin in very trifling incidents. The sight of the falling apple led to Newton's discovery of the world-famous law of gravitation. The sight of a mouse frolicking upon the head of the stone image of Shiva opened the eyes of Dayananda to the huge Sham-House of Idolatry in Hindusthan.

How fast has the dark cloud of Idolatry enveloped the fair face of the land of the Aryas! Even when Alberuni visited India (1000 A. D.) he found that Idol-worship was confined to the vulgar uneducated masses of the land, the wise and intelligent abstaining from the stupid custom, as it was then looked upon. And now we find the most eminent Hindus defending and applauding the practice—men who are very intelligent and rational in all matters except the current social and so-called religious customs. Knowledge and wisdom are useless if they are not applied in practical matters. The reasoning faculty might as well be left aside altogether, if it is not used in practice. If it is used, it cannot but be used in all matters, including religion.

Dayananda's reasoning power was great and sharp and he was not a person who should lock it up for an hour or two every day, like many other men, while bowing before a stone image or pretending to feed it or speaking to it. The power of discrimination and ratiocination which distinguish man from beasts was alive in him and he was not made of the stuff that leads others to suppress that power for the sake of convention. Such was the boy who, on a Shivaratri, sat before the Shiva image in the temple of Tankara, with questioning eyes and a reasoning brain. The spirit of enquiry is the father of knowledge.

Then the boy issued forth in search of knowledge and reached its pinnacle in the Vedas. And thence he devoted himself to the propagation of that immortalising knowledge which he himself had acquired. And India saw a beacon-light in the midst of the sea of darkness that enveloped her.

Dayananda rescued the Vedas and therewith saved Aryan culture from extinction. The soul of Aryan culture is religion. The Vedic religion is the only complete religion in the world—the only

perfect religion. The Vedas teach that knowledge, action, and devotion to God are all necessary for the progress of man. It is because they teach these three things that they are briefly called "The Three"—an epithet that has led European scholars to think erroneously that the authoritative Vedas are three in number, excluding the Atharva.

Forgetting the above teaching of the Vedas the Hindus have. for ages, groped in the dark. Reformer after reformer has arisen only to deliver a message which must of necessity be incomplete. One reformer preached only Bhakti, Gnana and Karma. Another arose to curse Karma While a third thundered against both applaud Gnana. these and enunciated the Gospel of Karma. Every one of them forgot that the three are equally necessary and are linked with each It was Dayananda alone who clearly and unequivocally preached the Gospel of the Three, which is the message of the Vedas. He was not one of the so-called followers of the "path of knowledge" who make ludicrous and vain efforts to extinguish all human actions. Neither was he of those who call themselves followers of the "path of action " and try to shut their eyes to the light of knowledge. Nor was he one of those followers of the "path of devotion" who despise knowledge and action. Dayananda had the wisdom and the common sense to perceive that the "path of the three" is the right path for men and that one cannot forsake one part of it and follow another, just as a man cannot but use all his limbs for the sake of his very existence.

The rescuing of the Vedas thus really means the re-awakening of the senses of the fallen Aryan race, the discovery of the right path for progress. The restoration of the Vedas means the re-kindling of the torch-light wherewith to guide ourselves along the path of life.

Dayananda is the only nationalist religious reformer born in India. The essense of nationalism is the national culture. The Indian nation must take its stand on Aryan culture, if it sincerely wishes to preserve its existence. Otherwise, it will sink into Arabianism or Europeanism. Those Hindu "Nationlists" who talk of Indian Nationalism and surrender every thing Indian CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

to persons who are imitation Arabs, are really enemies of the country, be they Congressmen or Charkhamen. Aryan culture must be maintained, if India is to keep her name on the face of the earth. It is this culture, to preserve which Dayananda lived and died. The nutshell of this culture is the Vedas, by rescuing which from oblivion and corruption, Dayananda has proved that he is not only the greatest sage but also the greatest patriot.

THE LAW OF HUMILITY.

T. L. VASWANI.*

OUNG men have often asked: Why must we have Humility?

Is it not enough if we do social good? What need has a social worker, a national leader, of humility?

May I remind such young men of the old mystical teaching that the Worker is the Secret God and man only His instrument? the consciousness would grow upon us that the Worker, the Helper, the Saviour of the Nations is He Himself, we would cease to be proud. Humility springs spontaneously out of this sense of God as the Great Worker. Zaruthustra gives us a significant picture of Hell. says: "In Hell though the souls are as close to one another as are the ears to the eyes, and as numerous as the hair in the mane of a horse, yet every one feels himself alone"! Much of the misery of modern life comes from loneliness. Much strength may come to us out of a sense that in our work we are in contact with a Greaterthan-ourselves. In consciousness of dependence on the Divine, in a sense of allegiance to the Living Infinite Ideal, is the richness of life. Humility is not self-condemnation. It is self-renunciation. lity at its highest is being nothing. And to be "nothing," to be a "zero" is to meet the Secret God. It is to see Him as the One Mighty Worker. Mistaken are we if we think that we are making

^{*} From the author's new book just published and named "Glimpses."

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a New India. The more I study the events of recent years, the more I feel that the Lord is making India, not we. He is the Worker. Blessed we if we strive to be His instruments. And in the measure we are truly humble, He works through us for India, for Humanity.

1. Witness of Science.

But there are young men to-day who say they do not believe in God. We do not know if God exists—they say—but we wish to be of some service to the Nation. Why need we be humble—they ask? There is divinity in that doubt: and I honour such young men for their frankness; they will not surrender their Conscience to conventional God-concepts. There are young men who honestly feel drawn to Nietzsche's "gospel." With him they hold that what is needed is not humility but the will-to-power, aggressiveness, "hardness." To these young men—honestly agnostic and eager to serve the Nation—I say: You, too, need humility, humility is a demand even of the deeper spirit of modern life.

Its two important aspects are: (1) passion for science or know-

ledge, and (2) love of activity. The Modern mind is scientific and activity is congenial to the modern man. Science and work-are congenial to modern consciousness. I believe many young men can help India by scietific investigations and activities. But if you will consider the matter carefully, you will see how important is the place of humility in Science. The scientific man must have the willingness to learn, must have the teachable temper, i.e., the humble spirit. There is a tendency among young men to-day to talk without the discipline of study. It is a tendency essentially unscientific. Truth and humility go together. Reverence for truth makes the heart And the dominant mool of seers of science is that of humble. Newton who said he was as a child picking up pebbles at the shore of Knowledge. For the vision of science is a vision of the Infinite. In that Infinite of Nature, the whole of this earth is but a speck. In that Infinite Arcturus is a hundred times bigger than our earth! In that Infinite, are Stars so distant that their light takes centuries to travel to us. In that Infinite are worlds upon worlds!

there is the Infinite of Nature not only in the depths of skies but,

also, in the tiny grain of sand and "microscope" beings. There is the world of the "Infinitely small." Can the brain of an ant compass Einstein? No more may you compass the Infinity of the Cosmos. The Realm of Knowledge is a limitless universe. And the scientist can only sit as a child before Nature to learn of Her the secrets which She would not give to the proud. Huxley has well observed: "Sit down before facts as a little child and follow humbly wherever Nature leads you, or you shall learn nothing."

2. Will-to-Power.

Activity is another aspect of modern life. The modern man is so busy, he finds little time for prayer or meditation; must a man of action be humble? To young men who ask this question I say: I may not give you a logical proof; all I will say is: wait and see! Work for your society, your Country. Work for the Cause dear to you. Work on for years together. You then may know how the more you act, the more humble you become. You work for years together; you struggle hard for the "Cause"; then you find you have been able after all to do so little! Charles Bradlaugh! An "atheist"—they called him; but how much he loved India! wished there were more such friends of the Indian cause among Eglishmen, more such servants of Humanity. Many years ago, friends of the Indian movement presented him an Address; it expressed gratitude to him for what he had done for India. That great Englishman made a moving reply; he said he had not deserved all they had said of him and his "services"; he had tried, he said, to do what he could for India : but, he significantly added : what can one man do? Yes, that's the feeling which grows upon every servant of the Ideal, every one spends himself in the service of a great Cause-" What can one man do"? This feeling grows after years of struggle and work : and when it grows, we understand the value of humility.

Much there is, I admit, in the dominating civilisations which is a revolt against the spirit of humility. Much there is that is aggressive in our life to-day. Sometimes one thinks of what is aggressive in our life to-day. Sometimes one thinks of what

Spencer said many years ago: "We are rattling into barbarism." Many of India's young men, too, cofound the Good with the Willto-Power. But there are groups scattered in many lands-groups of men and women seeking after the Secret God. They believe in the Beatitude: "Blessed are the poor in spirit." To the humble the poor in spirit, indeed, belongs the kingdom of Heaven. Not the Earth! Not yet. But some day, so believe I—the Earth will pay homage to Heaven. Some day Civilization will be charged with the Krishna-Shakti-the Christ-Force. That Force coming from the Spirit-Kingdom is, I believe, already at work. And our Comrades on the Other Side are, as it seems to me, busy breaking down the barriers which stand between our Civilisation and the life of the Spirit. The barriers cannot stand for ever. The Krishna-Shakti must one day conquer. For the world's need is piteous; and many, many move in the world to-day as heart-broken in the Quest. The higher consciousness of humanity is beginning to pay homage to the Child-Soul. "There should be no masters of children, only servants," said Dr. Montessori. In a new reverence for the child-spirit lies, to my mind, the solution of the modern problem of liberty. And the daily-deepening faith within me is that the poor, the poor in spirit-will build the New Temple of Freedom.

3. The Will-to-be-Humble

A young Prince comes to Buddha and says: "Master! accept me as thy disciple." Buddha is silent! "Speak to me, master!" says the prince. "Tell me how to deserve to be thy disciple." Then Buddha says: "Go and live the right life, and meet me after 7 months when the rainy season is over."

The prince returns, when the rainy season is over. "Now tell me what life you have lived," asks Buddha. And the Prince says: "I returned to the palace and resolved to live pure life. I shunned bhoga. I turned away from sensual gratifications." "And tell me," says Buddha, "how you treated your wife." "Master!", says the Prince, "one day she did not obey and I lost temper and spoke to her roughly." Then says Buddha. "Young Prince! you are not ready yet for the disciple's life. You were angry. You lost your

temper. Anger springs from pride. Purity is not enough. To purity add humility."

Not without reason did Jesus say—"Blessed are the poor in Spirit." And the great Sikh Teacher says in Sukhmani—"Truly happy are the poor." Yes—truly happy, truly blessed are the poor. The poor in spirit! I know of poor men who are proud. I know of rich men who are humble. It is no outward poverty the Great Teachers regard as the essential of spiritual life. You may be poor; you may be rich. What is essential is "Poverty in spirit," hnmility of the heart. The will-to-be-humble is the secret of Growth in God. Are you easily offended? Are you suspicious? Are you upset when others speak ill of you? Have you secret desire to be popular? Are you dictatorial in your talk and conduct? Are you irritable? artificial? ostentatious? complicated in your life? Are you unkind to the poor? Are you overbearing to those who are socially your "inferiors"?

The cause is-lack of humility. Theh umble are simple, straightforward, gentle, kind, reverent, "Except ye be as little children," said Jesus, "Ye cannot enter the kingdom of heaven." When we forget this, we have quarrels and controversies in the name of religion. They spring often, from pride. Is truth your monopoly, my brother, and denied to those who do not have your religious hall-mark? Is not truth infinite? Can it be the monopoly of any one sect or society? Is not God the Lord of all or is He the king alone of one community? I trace intellectually many of the religious controversies, of our day, to this twofold source—(1) Absolutist conception of man's knowledge of Truth, and (2) Exclusivist view of religion. The Absolute Truth! To know it would be to become the Absolute! On our human plane Truth shines with a light relative to our stage of evolution. And to be exclusionist in religion is to be sectarian. Sectarianism is the parent of strife and springs at once from a limited intellectual outlook and a subtle pride:" My religion has the fulness of Truth, yours wanders in darkness!"

I love to think of different religions as so many flowers in the one garden of God. In a garden you grow the rose, the lily, the daisy; the violet; you grow different kinds of flowers; each has its beauty and they all make the garden fair. So is the Garden of

Truth all the fairer for different faiths. When I forget this and in pride set up my "religion" as superior to yours, I generate the heat of controversy and strife. Life, not lip-belief, is the real test of my religion. O! let us live religion, not talk it! Let us grow in humility and we shall end the sorry spectacle of "religious" quarrels in this country. Many paths lead to the mountain-top; many roads take us to the Temple. Pilgrims are we all, though the paths be many. And though we wear different labels, we would know—if there were humility in our hearts—that our King and Leader still is One. Differences are no reason why we must quarrel. Differences only deepen Harmony and make richer and stronger the music of the Spirit.

4. Meeting the Secret God.

To meet the Secret God is to see the World of knowledge from a new height. There is, to-day, among young men the curiosity to know. But true Knowledge is a progress from Wonder to Wonder. In an ancient Celtic story we read of a god who out of curiosity looked in at the window of a house where sorcerers were preparing a magic potion. And out of it, from the cauldron, rose a poisonous smoke which reached the god's eye and made it deadly for those on whom it would look. Such a deadly eye is the knowledge born of mere curiosity-is the knowledge that works without devotion to Humanity, without worship of the Ideal. The knowledge that makes us humble moves in a world of Wonder. Is it the Knowledge that sees the Immaterial-the Infinite-in the material recognising an intense source of Energy in the nucleus of an atom-and growing in perception that the very structure of "solid" atoms is not material but a shakti, an Energy which takes the material forms. Such knowledge becomes a Vision of the Wonder of the world.

"What can one man do?" You save a few hundreds from famine and sickness and distress; what about the millions of India? You save a few in your city or province. What about the great mass of the peasants and labourers in the Country? "What can one man do? With this experience comes a feeling of self-surrender to another than ourselves, a Shakti, a Spirit without Whom we feel forlorn, poor and weak. Meeting the secret God, we realise a new

dignity of human life. We realise our kinship with Shakespeare and Shelley, with Shankra and Kant, with Krishna and Christ. For we become instruments of a Shakti, a Creative Force—that is flowing down from God to this earth-plane.

Is it a mistake to attribute Humility to God Himself? The Infinite has entered the bonds of matter. The Highest has taken the lowest place. And the bonds of God in the kingdom of Man are even greater. God has surrendered Himself to us, leaving it to us to enthrone Him as the King of our Civilization or banish Him as the Great Exile.

Nietzche's "superman" is an embodiment of aggressive power, exploiting others in the interests of a pseudo-aristocratic ideal. true "superman" is the Great Man who serves God with an humble The true Superman is humble, not aggressive. The true Superman is a Child for whom to be cut off from God is to live in a Dark Unknown, in a Night without a Star. One message of India's Great One-the true Superman of the India that was truly great-Find your wisdom, your strength, your true greatness in Him. That Message I fain would ask young men to keep in their hearts. In that message is our hope in the coming days. For it means that we are not alone in the Struggle. It means that though we stumble and suffer, there is promise of Victory. It means that, inspite of many wounds and many scars, we belong to a Great Army. It means that God is our Captain on the field. It means that God is our heroic and Suffering beautiful.

5. Little Ones of the Lord.

The primitive man found it easy to be in touch with Nature. He almost felt himself to be a part of Nature. He had not paraphernalia of "civilization." These are often a barrier between Man and Nature. To live with Nature is to learn humility.

The modern man is, perhaps. more intellectual, but less intuitional. The intellect distinguishes, analyses, separates as intuition seizes in one swift synthesis the "wholes" of life and experience.

The self-critical consciousness of the modern mind must rise to a higher stage, that of spiritual culture. It unifies, it develops a synthetic philosophy of life.

Shakespeare has not the heavy-self-consciousness of the civilised scholar. Shakespeare was Nature's child. Shakespeare's mind was illumined by a culture of the Spirit. And did not Darwin feel the growing wonder of the world? Evolution does not mean elimination of the Spiritual. "There is in man," said Darwin "something more than the breadth of his body." Newton, Shakespeare and Darwin are, to my mind, the three creative geniuses of Britain. The greatest scientific intellect of to-day, perhaps, is Einstein. His Theory of Relativity—is it not a scientific corroboration of the spiritual Law of Humility? Your knowledge is relative to your reference-mechanism. Therefore be humble. No man has the monopoly of truth. Therefore be not proud. Know your proportions in the Realm of the Infinite.

To grow in knowledge is to be more and more child-like. For the more one knows, the more the Wonder grows—the wonder of Nature and History and the world Within.

Be child-like. Be simple. Believe me, brother! the portals of the Temple of Wisdom are opened unto the little ones of the Lord.

CONTEMPORARY THOUGHT REVIEWED.

REINCARNATION.

Jean Delaire finishes her contribution on Re-incarnation in the March issue of *The Occult Review*. She begins the concluding portion of her article with a historical survey of the incorporation of this doctrine in all old faiths, In most of the scriptures she finds it taught in the form of metempsychosis.

The doctrine of Rebirth may be said to pervade the whole philosophy of the Talmud and the Kabbala; and as the oral teaching, written down in later centuries and incorporated in Rabbinical literature, belongs to an extremely early date, it may be affirmed

that almost from time immemorial, it was a part of the religious beliefs of the Jewish people. In the Talmud it is stated that the soul of Eve passed into Sarah, thence to Hannah the Shunamite, and finally to the widow of Zarepta; the soul of Cain passed to Jethro, the soul of Jael to Eli, and so forth, while the indentification of John the Baptist with the prophet Elijah is one of the best known instances of the prevalence of this idea among the Jews in the days of Jesus Christ. That this belief, with them—as with so many nations of antiquity—took the form of simple metempsychosis, or the descending, instead of the ascending, spiral—devolution in the place of evolution—is shown by many a passage in the Talmud; in the book of Emeh Hemelech, for instance, it is asserted that the soul of Ishmael entered the body of Balaam's ass; also it is stated that "the soul, of a slanderer may enter into a stone, so as to become silent."

In the Zohar, or Book of Light—which is part of the Kabbala—there is a fine passage on the ethical aspect of the doctrine of Reincarnation: "All the souls are subject to the trials of transmigration, and men do not know which are the ways of the Most High in their regard. They do not know how many transformations and mysterious trials they must undergo.....The souls must re-enter the Absolute Substance whence they emerged. But to accomplish this end they must develop all the perfection, the germ of which is planted in them, and if they have not fulfilled this condition during one life, they must commence another, a third, and so forth, until they have acquired the condition which fits them for reunion with God."

On the idea of Reincarnation among the Gnostics many volumes might be written, for not only is its ethical aspect stressed in the *Pistis Sophia*, the only Gnostic Scripture we possess, but it forms one of the most remarkable links of belief between the Pagan and the Christian world.

The great prophet of Islam, Muhammad, does not appear to have taught Reincarnation, but he undoubtedly believed in pre-existence; and yet the doctrine of the soul's evolution, in many lives, on this as on other planes of being, may be said to be at the root of Susism, as of other forms of esoteric Muhammadanism, finding its most perfect expression in the ecstatic poems of Hasiz and his followers.

In the Sayings of Muhammad, collected by his disciples, we read "The creation is as God's family; for its sustenance is from him... Souls, before having dependence upon bodies, were like assembled armies; after that they were dispersed; and sent into bodies. Therefore, those that were acquainted before the dependence attract each other, and those that were unacquainted, repel....." And in another passage the idea of karma seems to have been in the Prophet's mind when he said: "Verily these your deeds will be brought back to you, as if you yourself were the creator of your own punishment."

But what of the idea of Reincarnation in our own religion, Christianity? Although the opponents of Reincarnation choose to ignore it, it is nevertheless a fact that, to quote Dr. Annie Besant, "It is a doctrine that belongs as much to Christianity as to the older religions of the world," that "in Christian antiquity it took its place unchallenged for five centuries among the doctrines taught by the great doctors and the bishops of the Christian Church," and that "its revival to-day is the revival of a truth partially forgotten, and not an effort made to graft into the Christian faith a doctrine from an alien creed."

That there is a revival of this idea at the present time among Christians is proved by a little book entitled Reincarnation and Christianity, written by a clergyman of the Church of England; a book in which the auther seeks to prove, not only that Reincarnation is an excellent working hypothesis to explain many of the problems of life, but that it is not opposed even to orthodox Christianity, that it was taught by several of the Church Fathers, and was never condemned by a general council of the Church, "the synod at Constantinople in 543, at which it was denounced, being only a local synod, and not binding on the Church as a whole."

Metempsychosis, rather than Reincarnation as we understand it, was condemned by various Church Fathers. Nor has the idea ever completely disappeared from the Christian world, for we find it reappearing during the Middle Ages in many a sect called heretical; and in comparatively modern times it was openly championed by such men as Dr. Butler, the Bishop of Durham, Dr. Henry Moore, Dr. Cheyne, the Chevalier Ramsay, and many others—to say nothing

of the many poets, Wordsworth, Rossetti, Edward Carpenter, Walt Whitman, who have woven the idea in some of their most beautiful verses!

WHAT IS MAN?

Before answering the objections urged against the doctrine, the writer considers the question what man is.

All religions and most philosophies have told us that man is a dual being, and in recent times psychology has proved this; and perhaps the simplest analysis of this dual nature is the time-honoured one into *Individuality* and *Personality*, an eternal individuality manifesting in and through a transient personality.

Now if we study these two words etymologically we see at once that they throw considerable light upon the problem of Reinearnation.

Individuality is derived from the Latin word individuus and means indivisible, thus having the same significance as the Greek-derived word atom—that which cannot be cut, i.e. divided, separated—the unit, the monad, the One that is (whether in the universe or in man) "the changeless beyond all changes." Personality, on the other hand, is derived from the Latin persona, a mask, and here alludes to the mask worn in ancient times by actors on the stage. The personality is thus but the "mask" of the individuality: Personality is to Individuality what the mask is to the actor, something that partly reveals, partly conceals him, something he puts on to play his role, and takes off at the end of the scene.

Individuality is but another name for the Higher Self, and the Higher Self, according to this philosophy, is the true, the real man, the potential Son of God. The real man, the divine Individuality, is the Actor that plays his role—his many roles —upon the stage of life: the Personality is merely the character he assumes, the role he plays, the mask he wears. In the great world-scriptures we find many names given to this real, this higher, self in man; perhaps the most illuminating is that used in the sacred books of Hinduism—"the Dweller in the Body"; and of that inner, divine self it is written: "The sword cannot pierce it; fire cannot burn it; air cannot dry it; water cannot moisten it......It is not born. It cannot die."

It is this "Dweller in the body," this "spark from the Great

Flame," as it is called in the Secret Doctrine, that treads the long evolutionary path—from God, back to God. This is the fundamental idea at the root of all the various conceptions of Rebirth or Reincarnation. Not the Lower, but the Higher Self; not the transient personality, but the eternal Individuality, comes to earth to learn the lessons of earth, to learn to become, or rebecome, a Son of God.

THE QUESTION OF LOST MEMORY.

One puzzle in connection with the doctrine of transmigration is that of loss of memory. This the writer solves thus:—

Why do we not remember our past lives? is contained in the theory of the Higher and the Lower Self; for if this theory be true, if, as the modern psychologist would express it, we have a subconscious and a superconscious mind, a normal and a supernormal consciousness, it must be in this superconscious mind, this higher self, that is stored the memory of all our past. It is not fanciful theory but sober, scientific fact, that in reality man forgets nothing, that in the dim recesses of his brain cells, according to the psycho-physiologist-within his Higher Self, if our theory be correct-all the events of his life are registered indelibly; every act, every word, every thought even In the words of the French savant Dr. Gustave Geley, "In abnormal as in normal psychology, forgetfulness is only apparent; in reality all memories remain in the subconsciousness "superconsciousness would be the more correct word—"and may return to light under certain 'conditions." It is, then, scientifically correct to say that our memories are as a vast treasure-house of which we, in our waking, normal consciousness, do not possess the key. Perhaps the psychology of to-morrow will go a step further, and say that it is in the Higher Self that all memories permanently inhere, and that when man will cease to indentify himself with the Lower, to unite himself with the Higher Self, he will remember all his past lives, look back on all the lessons learnt in the Great School, as the full-grown man looks back on the lessons of his childhood days.

But there is another sense in which it may be said that we remember our past; there is, even in the most undeveloped man, a connecting link between the Higher and the Lower Self, and even in the primitive man, even in the savage, some of the knowledges tored in the Higher Self, in the superconscious mind, filters down to the normal, everyday consciousness. This knowledge, in the form of latent memories, is with us always, from the moment we draw our first breath on earth, and they appear later on as character, as innate ideas, as special aptitudes in art, in science, and so forth. It might be said that the active memory stored in the Higher Self becomes a latent memory in the Lower Self.

Thus it is possible that we, men and women of to-day, may be wiser and better for lessons learnt in far-off lives; for if the doctrine of Reincarnation be true, we are ourselves the heirs of the ages, in a deeper, more intimate sense than we dream of. We are to-day what we have made ourselves in the past, and those lessons, apparently forgotten, have made us what we are.

"Can we be wiser," asks Professor McTaggart, "by reason of something which we have forgotten? Unquestionably we can. A man who dies after acquiring knowledge—and all men acquire some—might enter into his new life deprived, indeed, of his knowledge, but not deprived of the increased strength and delicacy of mind which he had gained in acquiring the knowledge. And, if so, he will be wiser in the second life because of what happened in the first."

Or, in the words of Dr. Besant: "All innate ideas are concentrated memories; all natural powers to respond to religion, to art, to emotions, are forms of memory. All instincts, talents and intuitive perceptions are deposits from many pasts. Practical ability, character, intellect, genius, are not endowments—they are earnings."

HEREDITY AND RE-INCARNATION.

Some will confine the evolution of man to hereditary influences. The author refutes this opinion thus:—

We come now to the second objection, that the theory of Reinearnation contradicts the science of heredity. The answer to this objection, also, is contained in the idea of the Higher and the Lower Self; for it follows logically that, if man, the real man is, not the body, but the dweller in the body, an immortal, eternal spirit, he may indeed be influenced by, but cannot possibly be the result of, physical heredity. Modern science, too, is coming to perceive this more and more clearly. Since the days of Darwin and Wallace, the scientific world has been divided on this question, Darwin believing that mental and moral qualities were the outcome of evolution, of ordinary physical evolution, while Dr. Alfred Russel Wallace, who with Darwin discovered the law of natural selection and the origin of species, could not bring himself to believe that "the mental and moral nature of man has been developed out of the lower animals."

In spite of the opposing school, this view is gaining ground steadily in the world of science, especially since Prof. Weissmann's studies in heredity, and the conclusion he drew from these studies, namely, that "mental and moral and other acquired qualities are not transmitted to offspring."

According to the idea of Reincarnation, that divine spark, unborn, eternal, which is the real man, cannot, logically, be dependent on any outside will for its appearance upon earth, its manifestation in a physical body; nor can it be in the power of man and woman to transmit this divine spark to their offspring. If Reincarnation be a fact, we may say that parents do not create life, but only the conditions necessary for the manifestation of life. They lend a body to the incarnating, or reincarnating, soul. And by the law of affinity this soul, at the time of its birth, or rebirth, will be drawn to the environment, the family, the country, best suited to its ultimate development, the one that will most surely unfold, through peace or strife, through happiness or misery, the divine powers latent within it.

THE SHRINE OF SHRADDHANANDA.

CHAMUPATI M. A.

The Gurukula at Kangri I call the shrine of Shraddhananda. Somehow every little grain of sand lying in the specious grounds, vast quadrangles, and beautiful corridors and foot-paths of this marvellous institution, bears the impress of the soul of that martyred Sanyasi. To the eye of imagination that imposing figure, majestic as the Himalayas, seems yet to move in what he, in one of the last outpourings of his affectionate heart, termed his "pet institution." The greater, the most valuable, part of his life he spent in rearing up this unique educational edifice. 'To us it is his child; to him it was, as he used to say, his mother. He came professedly to teach; in reality, as he himself felt, to learn. The children of the nation were, as he many a time said, his best, his most instructive, his most inspiring study.

The follower of a Bala-Brahamchari, he found strength inestimable in the conservation of his vital energy, and had in this personal acquisition of his, a vision, as it were, of the resuscitation of his fallen nation on the basis of selfrestraining tapas. In his address as Chairman of the Reception Committee of the Amritsar Congress, he delivered a homily of educational reform on the lines of the Gurukula. Towards the decline of his age he had identified himself with the cause of Shuddhi, but as intelligent observers rightly percieved, the keynote of his campaign of purification was absolute purity of mind, perfect chastity of heart. And to whatever field of national or communal activity he extended the scope of his humanitarian service, the graduates of the Gurukula who looked upon him as their spiritual father, were his never-failing depot of efficient man-power. His call, as soon as an alumnus of the Gurukula had just got an inkling of it, met with instinctive obedience.

The huge concourse of his devotees that gathered on the occasion of the last anniversary of his Kula, which as synchronising with the expiry of the 25th year of its existence, was its Silver Jubilee, sent Pt. Malaviya convinced that the mission of the martyr was a living force; and Mahatma Gandhi most felicitously remarked that as long as one true Snataka of Saraddhananda's Kula lived, it was an unmistakable illusion to regard Shraddhananda as dead. Shraddhananda lives in his Kula. To an intelligent on-looker, the Gurukula is an epitome of his whole lifework; it embodies all his reforms; it reflects, as in a mirror, all his social, political, and religious ideals.

Swami Shraddhananda was a pioneer of marriage reform in the Punjab. And while 18 or 20 years are even tod, ay the ideal marriageable age for many an orthodox and even heterodox, reformer, for graduates of the Gurukula 24 years is already the minimum age of marriageability. To'a snataka, birth-caste is no consideration in marriage. He has lived on terms of perfect equality with boys born untouchable and even non-Hindu; and to him Vedic evangelisation and redemption of the depressed, two aspects of modern shuddhi, are no novelties, no new innovations requiring marvellous moral stamina for their acceptance and accomplishment.

Swami Shraddhananda was a pioneer, too, of the popularisation of Hindi which he with others recognised as the national language of India. 'Of his own popular Urdu journal, the Sad-Dharma-Pracharka, he changed first the vocabulary and then the script too. To his Kula belongs the credit of demonstrating first the practicability of imparting instruction to the highest standard in Hindi, While ready to take advantage of the modern-most methods of education and including in its scheme studies the physical sciences of the west, the Gurukula facilitates the imbibing of these by employing as its medium of instruction the language of the land, and gives in its curriculum the place of honour to Samskrit, thus linking the soul of modern India with the ancient immortal genius of Indian seers and savants. To the Pundil the Gurukula appeals as the most efficient seat of Vedic learning, while for an up-to-date educationist of modern enlightenment, its most potent charm is that of a well-equipped open-air ashrama, some of whose features the latest experiments in education of Europe and Amrica are conscionsly or unconsciously imitating. The picturesqueness of the natural scenery, in the midst of which this neoancient academy is laid, has extorted praises from many a globe-trotter of world-wide æsthetic experience.

Come, pilgrim, and pass with us a few days, if possible, thy Easter, which falls in the days of our anniversary and thank the soul of the martyr for what inspiration a sight of the varied functions, educational, literary, social, and religious that the anniversary will comprise, afford thee. No Chancellor will, we promise thee, administer at our convocation-Dikshanta Samskara-a gubernatorial threat of diverting the government grant to more loyalist channels. if the students of our University honour the arrival of a foreign commission with a hartal-holiday. No hostel shall be closed here at 24 hours' notice to keep hartalist students out. No education code or minister is empowered here to make provision for the stoppage of grant-in-aid, in case a member of our managing committee is convicted under either 124 A or 153 A. Our motto in education is 'Liberty first, liberty last.' To Shraddhananda educationnal self-government was the seed of Swarajya. patriotic end Shrddhananda strove, with this patriotic end ever in view he lived, and to this patriotic and socio-religious end he was, if one have the breadth of vision to see, a martyr. In life, in death, he was a living protest against intellectual tyranny.

THE WORLD OF BOOKS.

The Path to Perfection. By Swami Rama Krishnananda.

1'ublished by Shri Rama Krishna Mutt Mylapore, Madras. Price
As. 4.

This little pamphlet contains many beautiful ideas. The style is lucid and simple. In many places it is indeed inspiring. For instance we are told on the 7th page. "Be never satisfied with little. You are infinite, you are all perfect, and until you realise your infinite nature, you must not stop. Do not think that you are intellectually limited. You have a brain of a Socrates, you have the intelligence of a Newton. Only you have allowed a lot of dust and dirt to cover it over. Wipe away the dust, arouse your ambition, stir up your activity, and know that all power is latent in you."

The definition of God according to the author of this book is bliss. We are told on the 10th page:—'Our definition of God is Anandam (bliss.)' On the basis of the above definition, the author has made bold to make a strange statement saying, "So no man can say that he is an atheist, for every man believes in happiness and happiness is God.' Now there will of course be many, who will take exception to the above definition and the statement based upon it. Undoubtedly God is Anandam (bliss) but none who does not regard God as the source of all bliss, can be a theist simply because he believes in happiness and tries to attain it. The better definition of God would have been "Sachchidanandam" i.e., Absolute existence, Absolute knowledge and Absolute bliss, although even that is not all-comprehensive. Exaggerated statements of the above kind which are not also accurate must be avoided.

The definition of Mukti or salvation as given in this pamphlet is "you want to get rid of limitation and until you can say that you are limitless, deathless, immortal, you will not be at rest. This is what is called Mukti." (p. 5) We have nothing to say against it, though the above is not a very accurate statement in itself. But the author adds, "Only when you can say 'I am master of all. The whole universe belongs to me........I am responsible to none,' until

this comes, your ambition will never leave you." We are at a loss to understand what the author means by saying 'I am responsible to none.' Every one of us is responsible for every act done and word said by him. It is by realising this heavy responsibility that we can get rid of all sins and not otherwise. If however he means disinterestedness, there is nothing to be said about it. 'I am master of all 'and such other words also should not be taken absolutely.

The best means suggested in the book for conquering our senses according to Shri Rama Krishna Paramahamsa is to regard God as the highest.

On the whole, the pamphlet is very useful and inspiring. The price is rather high as there are only 23 pages.

The Three Mystic Paths. By the Editors of the Shrine of Wisdom, London. Price 4 s. 6 d.

There are three parts of this beautiful book dealing respectively with the Path of Devotion, the Path of Knowledge and the path of union by good works. In other words the book contains useful instructions regarding the Bhaktī Yoga, Jnāna Yoga and Karma Yoga. The first part deals with prayer, meditation, contemplation, the realisation of the presence of God and worship. Except one quotation from the Bhagavad-Gita on page 26, all other quotations are generally from the Christian Scriptures. There are passages which give the idea of plurality of God. For instance, "Since the Gods excel us both in Power, Purity and all other attributes, we shall act in the most opportune manner by invoking them with most vehement supplications." (Lamblichus) p. 6.

"Through prayer the summit of moral excellence, the holiness which pertains to the Gods is attained." (Proclus) p. 9

" All things are full of the Gods" p. 22.

In some places Christian dogmas also have been introduced without any justification. For instance on page 21 we are told, "It is here that religion introduces the idea of the Logos who as an Image of God is an intermediary Principle and provides an object upon which the human imagination can be focussed in worship and adoration."

The second part regarding Jnana-Yoga deals only with Hermetic Some of the ideas given there are quite vague: Philosophy. sufficient light has not been thrown upon them. Moreover it would have been better to give at least general ideas regarding the subjects dealt with in the book from the Samskrit works like the Vedas, Yoga Darshana and the Gita. It was not at all a difficult task to find corresponding passages. It would have made the book more useful and valuable from the point of view of comparative study. Even as it is, it is evident that most of the beautiful ideas contained in the book have been directly derived from the Samskrit The author or rather the compiler believes works on the subject. that all religions are essentially one. Speaking about conversion on page 29 of the 3rd part he says "To convert, as a spiritual good work, does not imply, the calling of others to some particular form of belief but rather the restoration of Souls to God. The recognition of this Unity and universality is one of the most essential factors necessary in the practice of this Spiritual Good Work, so that religions may be revealed as parables of truth rather than as mutually destructive or exclusive factions." (p. 30)

Now however desirable this may be, as we believe it is, that there may not be any conflict between the different religions of the world, to say that they agree even on many essential points is not correct. Even if we set aside their differences on purely metaphysical questions which are many, the standards of morality set by them are not similar to each other in many respects. If the acceptance of truth be the highest religion, why should there be a prejudice against taking the word conversion even in its usual sense where need be.

On the whole, this book is also instructive and useful to those who are interested in the study and practice of Yoga. The analysis of the subjects is very nice.

DHARMA DEVA VIDYA VACHASPATI

विशाल भारत—Edited by Benarsi Das Chaturvedi, 91 Upper circular Road, Calcutta. Yearly subscription Rs. 6-0-0.

Ramananda Chatterjee, the well-known editor of the Modern Review, has added to his journalistic activities that of starting a Hindi monthly, which he names Vishal Bharat or Greater India. Two numbers of the monthly have been received by us. In point of articles they come abreast with the top journals of Hindi, while in point of illustrations they easily give the lead to Hindi monthlies. The taste of most of the latter in this matter is positively pernicious from the moral standpoint. The Vishal Bharat has at its disposal the resources of the Modern Review, which will, we hope, give it a permanent position of eminence in Hindi journalism. The editor's knowledge of Indians overseas entitles him to an authoritative expression of opinion with regard to matters affecting them. The proprietor, who is already conducting a successful and up-to-date journal in English, and one not less distinguished in Bengali, has established a permanent bond of contact with the broader Indian public by choosing as the vehicle of his thought the lingua franca of the whole sub-continent of India. We wish his venture every success.

रिाद्य-Edited by Sudarsanacharya B. A., Allahabad. Annual Subscription Rs. 2.

The annual number of the Shishu, which we have received for review, appears to be an effective instrument of instruction for young boys and girls. The type is bold, the language easy, the themes such as interest children, and poems are all nursery songs. The illustrations in which, too, the journal abounds, enhance the attraction of the printed page. We recommend the journal to guardians of children.

हिन्दू पंच-Edited by Pradyumna Krishna Kaul, 84 Upper Chitpur Road, Calcutta. Annual subscription Rs. 6-0-0.

This is a weekly journal for light reading. It contains fun and matter for amusement, imparting moral and intellectual instruction indirectly. A glance through the paper after meals proves highly refreshing.

EDITORIAL REFLECTIONS.

TRAINING GROUNDS OF SLAVERY.

Patriotism, we have been taught, is a virtue. British mentors, when the occasion arises for applying the rule to the Indian ward, seem apparently to think otherwise. Students of a few colleges at Calcutta chose on Feb. 3, when politically minded India was holding a hartal in token of its resentment of the national insult inflicted on her by the appointment of the Simon Commission, to absent themselves from their classes. The Presidency College and the Eden Hostel have, consequently been closed sine die, boarders residing in the latter being ordered to vacate the hostel in 24 hours. As if they were criminals, and those charged with the administration of the boarding house had no obligation towards them as their wards. The Simon Commission does not identify itself with the government. It has till now been giving itself the appearance of an independent body. How does a demonstration to show our unwillingness to co-operate with it, then, become disloyalty to the government? The government and the people are two parties to the case. The Viceroy gave us to understand that an essential feature of the inquiry into India's case for further reforms was the non-partisan character of men appointed to conduct the investigation and that it was on that account that no member was included in the Statutory Commission to represent either the people or the government. people have decided to boycott the commission, while the government will give it its full co-operation. The government reserves to itself the right to curb the activities of

non-co-operators. What corresponding right does it give to the people to punish men and women who will act against their will? Let the government make the work of the commissioners easy by making suitable arrangements for their dining, residence, and further by making them easily accessible to the co-operating public. Non-co-operators they should leave severely alone. The students who of their own will join the hartalists belong to this class. Their absence from college, in case this grievous offence could not be condoned, may be punished as ordinary absence is punished. Absence to join a patriotic movement is surely not more dire a crime than absence to see a tamasha.

SIR STANLEY'S REBUKE.

Sir Stanley Jackson presided, as Chancellor, at the Convocation of the Calcutta University. He gave himself out as follows in the course of his address:—

"It is a matter of regret for me that my first visit as Chancellor of this University could not be made under happier conditions. I am informed that amongst those, who took active part in the disturbances which occurred within the week when an attempt was made to interfere with, and offer resistance to law and order, were students of this University. It is not the function of the University to question the rights of individual political opinion, but the unseemly conduct of members of the University, acting no doubt under the incitement of outside influence, is calculated to shake the confidence of the supporters and well-wishers of the University's progress.

"It is obvious that an institution, which includes among its members some so devoid of a sense of order and discipline, cannot be regarded otherwise than with anxiety and misgiving. As Chancellor it should be my duty and pleasure to assist, as best I can, your just requests for support from Government. This I am prepared to do, but I am alarmed lest the Government may be forced to feel it their duty to consider seriously whether the measure of support which is at present given, might not, in the general interests of education he

diverted into other channels, from which experience has shown they may expect better results."

The students had gathered to hear the Chancellor, who, as head of the University, is expected to safeguard its interests from encroachments from any quarter. The Governor of Bengal, that was hidden under the thin veneer of Chancellor, could not long disguise himself. Sir Stanley forgot he had at times to act in a capacity different from that of the head of a province. Were he for an instant to realise the full significance of the remarks that in the heat of the moment fell from him, he would see he had done primarily himself a great wrong. The University should to Sir Stanley the Chancellor be a trust which he should jealously guard against the unjust onslaughts even of Sir Stanley the Governor. He appears to have been confused in his sudden outburst of wrath, whence the confounding of the two functions.

For what, pray, was Sir Stanley seeking to punish the whole University? For the offence, presumably,—if to join a patriotic hartal be an offence,—of a few students? How did the whole community of scholars and lecturers, most of whom were quite innocent even of the imaginary crime of resenting the palpable wrong done to their country, deserve Sir Stanley's gubernatorial rebuke. The only fault of the University is that it caters for the education of a subject nation, and cannot dispense with the necessity of having provincial satraps, no matter what their educational outlook, as its Chancellor.

But even as Governor, Sir Stanley trespassed the limits of his constitutional right, when he threatened to re-allocate the government allotment in aid of educational activities. For the department of education belongs to a minister, falling under transferred subjects. It is the

minister, not the governor who is empowered to readjust the allocation of this grant. In one breath Sir Stanley has insulted (1) Sir Stanley the Chancellor, (2) the whole University Community, and (3) his minister and through him the electorate. What a wise pronouncement on the part of a provincial head!

"LOYALIST" EDUCATION IN THE PUNJAB.

The Punjab Education Code contains a regulation to the effect that if a member of the managing body of a government-aided school commits an offence under 124 A, the school is liable to forfieture of its right to aid. To this provision a recent addition has been made, extending this liability to cases of conviction of a member under 153 A, also. The aid, we think, is intended to encourage education. The effect of the political and communal activities of members of managing bodies on the political and communal proclivities of the teachers and the taught is nil. Why these should come in for punishment when they themselves are innocent even of a criminal wish or thought passes our understanding. Any communal or political worker is in danger at any time of being prosecuted under either of these sections. Convictions under them, too, are generally influenced by the tensity of the political atmosphere at the time. To escape incurring the wrath of their government donors, educational institutions will naturally have to exclude from their executive committees all communal and political workers, which would practically mean the exclusion of all patriots. Safer than both these rules would be to lay down that the managing bodies of all public and private schools shall in future be appointed by the government. Is it not enough for the propagation of principles of loyalty or what is the same thing in India, slavery, that school courses are all pro-government concoctions? Like text-book committees appoint now managing-body committees and to supplement the work of text-book writers, requisition now the services of loyal-member-producers, so that patriotic politics which is already taboo in our educational institutions, may be totally strangled, and a servile India may be advertisable as contented India.

MARTYR TO THE CAUSE OF THE COUNTRY.

When the motion of No Confidence in the Simon Commission was being discussed in the Indian Assembly, and both government and the opposition were busy rallying their ranks to make victory sure, the death of Harchandrai Vishindas, who had come all the distance from Sindh, in total disregard of the advice of his medical advisers that travelling in the precarious condition in which his health then was, would surely bring on death, and who, in his anxiety to enlist his vote on the side of sterling patriotism, had refused even to stop in the hotel, breathing his last on his way to the Chamber, demonstrated, as nothing else could, how deep the feeling of the Indian nation in the matter of the arrogant constitution of the Simon Commission was. He was a politician of the liberal brand, and yet he hesitated not to lay down his life, if even that could make his deep sense of the wrong done to his country articulate.

Victory in the matter of the No Confidence Resolution belonged to nationalists. To the martyred soul of Vishindas it will be a solace that the cause for which he strove and died has triumphed.

GOVERNMENT'S TRUMP CARD.

The Government has never missed an opportunity of using the depressed classes as its trump card. Whenever nationalists have put forward their demand of political freedom, the spokesmen of the government have flung

in their face the condition of 'untouchables,' whose destinies, they have urged, cannot be safely entrusted in the hands of caste Hindus. After their victory over the No Confidence Motion, in opposing which the government used its usual tactics of shedding crocodile tears for the down-trodden *Panchamas*, these caste Hindus moved a resolution for the uplift of these *Panchamas* themselves. Mr. Jaykar, the father of the motion, said *inter alia*.

His object was to speed up matters and to see that no local Government took shelter under the plausible contention that unless the Hindus themselves were prepared to admit equality Government did not propose to take steps at all. He feared there was a varied policy followed by the provincial Governments and wanted to know from the Government spokesman what efforts had been made in areas directly under the Government of India's charge so as to serve as a m)del for the provinces to follow. In answer to Lala Mohanlal's question in the Punjab Council. the Finance Member there told him sometime ago that the members of depressed classes were not enrolled in the police and when there was evidence that the depressed classes were treated on an equal footing by all sections of the community and further when the Government were satisfied that the enrolment of members of this class would satisfy the requirements of efficiency then the Government would be prepared to throw open the recruitment to them. This meant Doomsday and Mr. Jayakar wanted to know if the conditions postponing the reform till Doomsday had the approval of the Central Government.

Lala lajpat Rai moved an amendment proposing a special grant of a crore of rupees to be spent for the speedy betterment of the economic and educational condition of these classes. He said:—

The last decade's record did not show that even one per cent. of these classes went to school. Hindu private organisations were responsible for a good part of progress in this direction and the elder brother of Mr. Birla was spending Rs. 15 to 20 thousand a month on these classes. (Applause.) He wanted figures showing what had

been done by Government effort as distinct from private help. He further wanted that roads and public wells should be thrown open and that a census be taken of these classes as the 60 million figure had been put up arbitrarily by the Government to be exploited for political purpose.

The hypocrisy of the government was fully exposed when the Member who spoke on that side simply shilly-shallied. He expressed his appreciation of the solicitude of the local governments in the matter, to which the Central Government could add simply its denunciation of the coldness of public workers. Lip sympathy can, of course, brook readier expression than practical sympathy.

HUMAYUN A STRICT ABSTAINER FROM BEEF.

S. M. Divekar culls in a letter to *The Mahratta* the following extract from *Tazkaratul Vakiat* in which the Emperor Humayun is described as not only himself abstaining from beef, but declaring that one who took that food was not a fit person to wait on the tomb of his father:—

The following is an extract taken from the "Tezkeratal Vakiat" or Private Memoirs of the Emperor Humayun written in the Persian language by Jouher, a confidential domestic of His Majesty and translated by Major Charles Stewart. The translation was first printed and published in London for the Oriental Translation Fund of Great Britain and Ireland in 1922 A. D. and again printed by N. Roy at the Bangawasi Press at Calcutta in 1924. The passage appears on pages 120 and 121 of the reprint.

Whilst His Majesty thus advanced in formidable array towards Kabul, the Prince Kamran being terrified, first retreated to that fortress, and having collected all his family, then proceeded towards Hindustan.

As soon as the Prince had effected his escape, Caraja Khan (Sarja

Khan), the Governor waited on the King, and requested him to enter the fort, which although it was then night, he did, and alighted at the Diwan or the Council room. As His Majesty had not eaten anything the whole day, he was very hungry, and sent a message by Vasil, the Chamberlain and myself, to Rayka Begum, widow of the late Emperor, to request if she had any provisions prepared to send him some.

We went and delivered the messages with the King's compliments, the Begum made her acknowledgments, and immediately gave us some beef broth, and a curry made of the same meat with vegetables. Having carried them to the Council-room, the Chamberlain, spread the table cloth and laid the supper before His Majesty; but no sooner had he put his spoon into the dishes, and found that it was beef, then he drew back his hands, and said aloud "Oh, unfortunate Kamran! was this the mode of your own existence? And did you feed the asylum of chastity on the flesh of cows? What! Could you not afford to keep a few goats for her subsistence? This is not fit food even for the devout person who waits on the tomb of our father. What! Could not we, his four sons, support his relict as he did?" His Majesty then swallowed a cup full of sherbet and did not break his fast till next day.

"UNHAPPY INDIA."

We have received the following for publication:-

"Messrs. Bana Co., Publishers, Calcutta announce for the end of March, Lala Lajpat Rai's forthcoming volume entitled "UN-HAPPY INDIA." The book is intended to be a critical and exhaustive examination of Miss Katherine Mayo's "Mother India." Lala Lajpat Rai contends that "Mother India" is a part of a skilfully engineered anti-India Political Propaganda. Speaking broadly, Lala pursues a threefold line of argument. He shows that the picture drawn in "Mother India" is grossly untrue; secondly that in so far as the evils depicted therein are actually found here, the British Government which has been so lavishly praised by Miss Mayo cannot be absolved of all responsibility; and lastly, in passing interesting side lights are shown on Western Life to afford a basis

for comparison with condition here. The book which is well documented is intended to depict True India for the reader. It will consist of about 550 pages, superior antique paper. Price with cloth binding is Rs 5/8/-, and with superior cloth binding is Rs. 6.

ANTHROPOLOGY REVISED.

B. H. Sullivan writes to the Statesman: -

How the precursor of *Homosimius* "acquired" a large brain and dexterous hand is no doubt a difficult problem to solve. Such difficulties, however, trouble all naturalists and anthropologists even in recent times.

Elie Metchnikoff, the successor of l'asteur pointed out that De Vries cultivated for fifteen years the Evening Primrose, a plant of American origin. He obtained, suddenly, a set of flowers quite distinct from those of the original plant. They presented such differences that he could separate them as several quite distinct species. During the first few years De Vries obtained three species, but variation becoming more and more prevalent, he ultimately distinguished a dozen new species. These were grown from seed, and transmitted their specific characters to their descendents. Such variations in both plants and animals are practically of daily occurrence, although no one can say how they do occur.

Inaudi, Metchnikoff tells us, was the son of poor peasants of Piedmont, and passed the first years of his life as a shepherd. At the age of six a wonderful faculty of calculating figures appeared. He did not know at this time how to read or write. At the age of eleven years he astonished the members of the Anthropological Society of Paris by his extraordinary memory, and only at the age of twenty learnt to read and write. Neither of his parents had shown in the slightest degree a calculating faculty. It must therefore be admitted that it developed as suddenly as the new qualities in the Evening Primrose already referred to.

M. N. O. stresses much on the morality of the human, but seems to overlook that some of our species are human head hunters, and some cannibals. Irrespective of his superior brain the savage invariably delights to torture his enemies, offers up bloody sacrifices, practises infanticide without remorse, treats his wives as slaves,

knows no decency, and is haunted by the grossest superstitions. In this respect he is much worse than his animal relatives. On the, other hand his bodily frame carries the indelible stamp of his lowly origin. No scientist of any repute will deny this.

FLESH FOOD IN ISLAM.

Nadarbeg K. Mirza, after holding the Hindus not only guilty of consumption of greater quantities of meat, but also from a qualitative stand-point, more guilty by their very act of taking meat, for they have not even 'the ostensible, excuse that' their 'religion permits them the use of meat as food,' proceeds to prove that the religious injunction, of which the meat-eating Muslim makes so much, does not prescribe meat as food for a Muslim.

ABSTENTION NO SIN.

Let us now see how far a Mussalmān is justified in perpetuating this horror. It is true that in several verses the Holy Qurān allows the eating of flesh and fish of a certain kind, but does it therefore mean that it is the Mussalmān's bounden duty, his "faraz" as he calls it to include meat in his menu?

A Mussalman, to excuse himself, usually relies on Chapter VI of the Holy Book, which reads:

Do not forbid yourself the good things which Allah has made lawful for you.....

But the verse also adds:

Do not exceed the limits.

So that even while taking advantage of some direction of the Holy Quran, the true believer has to exercise discretion— to act whithin limits. In short, as we shall see later, man was never intended to live on flesh, except under dire necessity.

But that a Mussalman eats flesh to follow the dictates of his desire rather than the Quran is very clear from his inconsistency in another direction. The Holy Quran also allows a Mussalman to marry four wives. Surely no married man can say (at least in the presence of his wife) that a wife is not a good thing. Why then, may we ask, does not every Mussalman take to himself four wives? Why do the majority of the Mussalmans "forbid them-CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

selves three good things which Allah has made lawful for them?" Simply because they do not wish to exceed the limits, because they consider it indiscreet from every point of view, because one can have too much even of a good thing.

THE EXAMPLE OF THE PROPHET.

Moreover in every Hadis, or wherever the subject is touched upon it is clearly stated that, emergencies excepted, the Holy Prophet Muhammad, lived chiefly upon bread and milk and dates and honey, which in other words means the fruit of the earth, the plants and birds and beasts: on the products of the three kingdoms below man, and not on the kingdoms themselves. It is strange that Mussalmans who will ordinarily insist upon doing every thing which the Prophet did, which they 'call "Sunnet,' will not extend their principles to living upon purely vegetable diet.

Evidence is not wanting to show that the Prophet himself was always very compassionate towards animals, and looked upon them as possessing a God-given-life, which he held sacred. As an illustration we might notice a story that is commonly known. It is said that one day the Holy Prophet sat engrossed in meditation. While He was thus engaged, a cat jumped on to a corner of His robe, made itself comfortable and settled down to sleep. When the Prophet finished His meditation He noticed the cat, but though He had important business to attened to, He sat there until the cat awoke rather than disturb its sleep. Such was His love and compassion towards the animal kingdom. Do you then think that with such love in His heart He could ever have enjoined His followers wantonly to destroy life, only to satisfy their hunger when there was grain and milk and dates and honey in plenty to feed them all?

MORAL AND PHYSICAL HARM.

Even where the use of flesh is allowed, it is a significant fact that the flesh of carnivorous animals such as the cat, the dog, the lion or the tiger is forbidden as unclean and hurram. Yet a Mussalman, knowing that the eating of flesh pollutes even an animal, will continue to devour it himself, and then feel insulted if one dares to suggest that he thus makes himself unfit to stand in the presence of higher beings!

The Mussalman has become so attached to flesh food that he refuses even to consider the possibility of it being unwholesome diet, or the suggestion that to eat meat, when he can exist, and exist better, on other things, is to "exceed the limits" of a good thing. Bishop C. W. Leadbeater in his book, Some Glimpses of Occultism under the heading "Vegetarianism and Occultism" has brought together all the arguments in favour of vegetarianism. He claims that man should by preference be a vegetarian:

- 1. Because vegetables contain more nutriment than an equal amount of dead flesh.
- 2. Because many serious diseases come from this loathsome habit of devouring dead bodies.
- 3. Because man is not naturally made to be carnivorous, and therefore this horrible food is not suited to him.
 - 4. Because men are stronger and better on vegetarian diet.
- 5. Because the eating of dead bodies leads to indulgence in drink and increases animal passion in man.
- 6. Because vegetable diet is in every way cheaper as well as better than flesh.
- 7. Because destruction of life is always a crime. There may be certain cases in which it is the lesser of two evils; but here it is needless and without a shadow of justification for it happens only because of the selfish unscrupulous greed of those who coin money out of the agonies of the animal kingdom, in order to pander to the perverted tastes of those who are sufficiently depraved to desire such loath-some aliment.
- 8. Because there is a dreadful cruelty in the slaughtering of animals.
- 9. Because it degrades the butcher and the slaughterman, who often becomes a murderer.
- 10. Because flesh food coarsens the astral body and makes it unfit for higher work.
- 11. Because the killing of animals for food is against man's duty towards Nature.
- 12. Because of several other ghastly, unseen results of animal slaughter and flesh food.

He proceeds to prove each point with convincing facts and figures. It is not necessary to go into details here. Those who wish to follow the subject further can refer to the original.

THE INJUNCTION OF THE QURAN.

Now, looking at the question purely from the Islamic point of view, what has the Holy Qurān to say about food generally? Says the Book:

O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the devil....

Here the use of the word in is important, as referring to the products of the earth as distinguished from the good things on the earth. And the injuction: "do not follow the footsteps of the devil," also tells a tale of its own. You will remember that Adam in the Garden of Eden was allowed to eat fruits and herbs, which to him were to stand for meat. Even to Him one fruit was forbidden because it led to the knowledge of the world, of the passion in man. To follow or in any way to accelerate the action of these passions in man is surely to "follow in the footsteps of the devil". And if it can be shown, as is shown in Bishop Leadbeater's article, that flesh food does excite passions of man, then this diet would be covered by the warning. Indeed we might with advantage quote the remark of Maulvi Muhammad Ali, an eminent authority on Islamic lore. In his footnote to this verse he says:

The lawful things are not only those which the law has not declared to be forbidden, but even the unforbidden things become unlawful if they are acquired unlawfully, by theft, by robbery, cheating, bribery, etc.

I suppose robbery could include the robbing of animal life also. Robbery in law is defined thus: "theft is robbery if in carrying away property obtained by theft the offender for that purpose voluntarily causes death or hurt or wrongful restraint..." and "theft" as you know, is depriving a person of anything in his possession without his consent. So that, if the human law were also a humane law, depriving a poor goat of its body without its consent would constitute theft, and when the offender caused death or hurt in carrying away that body he would be guilty of robbery as well. Nor would it be too big a stretch of imagination to say that the "etc" at the end of

the remark above quoted also includes cruelty. But the commentator touches upon a point of more vital importance when he holds that:

The Holy Quran recognises some sort of relation between the physical and the spiritual condition of man. There is not the least doubt that food plays an important part in the formation of character, and the heart and the brain powers are clearly affected by the quality of food.

Bearing this in mind points 8 and 11 taken by Bishop Leadbeater could be studied with advantage by every Mussalman.

Again says the Holy Quran:

O you who believe, eat of the good things we have provided you with.....

To this Maulvi Muhammad Ali has added this foot note:

The injunction to eat of the good things is directed against the use of things which are injurious to health.

Therefore, if as Bishop Leadbeater asserts and proves that many serious diseases result from this habit of meat eating, clearly the Holy Quran may be taken to forbid the use of meat.

Then again, the Quran recites a number of things which are forbidden to man. Among them being:

That which dies of itself, and blood, and flesh of swine,.......... and strangled animals, and that beaten to death, and that killed by a fall, and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up and that you divide by arrows, that is transgression......

It is to be noted that this is a negative direction as to what is not to be eaten, and almost every concievable form of cruelty and painful death is taken into consideration here. It may therefore be taken to mean that the Holy Qurān forbids the flesh of all animals killed in a cruel manner. Then, what about blood? Can any flesh be eaten without taking also some blood. It is quite as impossible as Shylock's pound of flesh. After the words "that which beasts have eaten" follow the words "except what you slaughter," which, as explained in the commentary means:

that if an animal is partly eaten by wild beasts and is found while

yet alive, and is slaughtered in the proper manner, its flesh is allowed. This construction is quite consistent with the rest of the verse. It is often a kindness to kill an animal which is partly eaten by wild beasts and has no hope of recovery, and put it out of its misery.

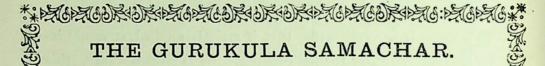
This verse is so very wide that if strictly applied, it would leave hardly any opportunity for flesh-eating. As is stated above, this is only a negative direction and it by no means follows that therefore one may eat this, that or the other. Indeed the very next verse goes on to say;

If they ask you as to what is allowed to them,

Say: The good things are allowed to you....

We have already noticed what those "good things" are.

There are many similar directions in the Qurān, and though one cannot say that the Qurān actually forbids flesh food it is clear that the Holy Book is very definite about exercising kindness and compassion towards animals. How can this be possible if we continue to devour them?



Motto I.—By force of Brahmacharya alone have sages conquered death.—The Veda.

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members,......

There is no political alchemy by which you can get golden conduct out of leaden instinct.—Herbert Spencer.

THE NEW SITE.

After three years of constant and strenuous efforts, the athorities have been successful in securing a suitabl site for the Gurukula. The new site is a wide expanse of level land situated on the shady bank of the Ganges canal. The place commands marvellous scenery. In the north and the east, we see the snow-clad peaks of the lofty Himalayas rising high above the verdant ranges of the Shivalik hills. The Ganges also is not very far. Half an hour's walk through verdant fields carries us to the sparkling stream of the Sacred Ganga. The sun setting behind the towering verdure of the gigantic mango-trees, abounding in the surrounding gardens, presents a wonderful spectacle. The new site of the Gurukula lies to the south, of Kanakhal, a mile or two from its most crowded part. The climate is pleasant throughout the year.

THE COMING ANNIVERSARY

It has been finally decided to hold the coming anniversary of the Gurukula University on its new site. Under the able guidance of Lala Raghubar-dial and Prof. Chandra Mani Vidyalankar preparations are progressing vigorously. It is intended this year to construct a beautiful city, called Shraddhananda-nagar, having accommodation for at least ten thousand visitors. The camps are almost ready and about one thousand tents have been ordered for. The services of the Commar Electric Company of Lahore have been secured to fit up the bazars, tents and camps

with electric lights. A huge pandal is being erected. It is expected, that when all arrangements are completed, the Shraddhananda-nagar will present a unique spectacle of beauty. No stone is being left unturned to make the anniversary a success. In addition to the conferences, mentioned in the last issue of the Magazine, we give below some of the special features of this year's anniversary:—

- (1) The foundation-stone of the new buildings of the Gurukula will be laid by Maharaja Naharsinha of Shahpur. The Maharaja is the General Secretary of the Arya-Paropakarini Sabha of Ajmere—the premier organisation of the Arya Samaja.
- (2) Principal T. L. Vaswani is to deliver the Convocation Address.
- (3) Raja Avadhesh Narayan Sinha of Kala-Kankar will preside over the Shuddhi-Sammelan.
- (4) Two Inter-University debates, one in Hindi and the other in Samskrit, have been arranged.
- (5) In Saraswati-Sammelan Br. Avanindra Kumar of the 4th year class will read a paper on the History of Imperialism.
- (6) A Veda-Conferance will be held, in which Prof. Vishva Nath Vidyalankar, Pt. Priyavrata Vidyalankar, Pt. Dharmdeva Vidyalankar and several other Vedic scholars will read papers on diverse subjects.
- (7) An All-Religions-Conference will be held under the presidentship of Mr. C. F. Andrews. Representatives of different religions will read papers on Parallel Teachings of Religions.

PT. DHARMDEVA.

Pt. Dharmdeva Vidya Vachaspati, the famous Vedic missionary working in the Madras Presidency, came to the Gurukula this month. He delivered a very informing lecture on the social problems of Southern India. He described in detail the Non-Brahmin question and its political significance.

S. K. V.

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CHIEF FEATURES.

- (1). Original articles on various aspects of Buddhism.
 (2). Translations of Canonical works not published.
- (3). News ef Buddhists' Activities in India and other countries.

(4). Notes and Reviews etc., etc., etc. SOME OF OUR CONTRIBUTORS.

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VEDIC MAGAZINE

GURUKULA SAMACHAR.

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PRINCIPAL FEATURES

Vital Values of the Gurukula Ideal—T. L. Vaswani.

Vedic Physician, His Mental and Moral Equipment—Dr. Radha Krishna B.Sc., M. B., B. S.

Hindi Literature and Tulsi's Ramayana—Raj Bahadur Lamgora M. A., L. L. B.

Full contents inside cover.

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THE

VEDIC MAGAZINE.

AND

GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."-Manu.

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VITAL VALUES OF THE GURUKULA IDEAL.*

am happy to be with you on this occasion. It is the first Convocation of the Gurukula University on the New Site. And in inviting me to give the Convocation Address, you have done me an honour for which I am deeply grateful.

Creation of a new nation.

The Gurukula is one of the greatest gifts of modern India to Education. The Gurukula idea was first clearly conceived in our days by Rishi Dayananda. My homage to him! A bala brahma-

^{*} Being Convocation Address delivered by T. L. Vaswani on Sunday the 8th of April, 1928.

chari, a spiritual son of the ancient Rishis, he was more than a 'reformer,' he was tapasvi, a Yogi. His intellect-how keen! Dayananda's other name, methinks, was Vidyananda. He rejoiced in Vidya. His heart, -how full of love for India! He was eager to see her re-arise in the strength of the Ancient Wisdom to teach again the nations of East and West. The son of a wealthy merchant, he became a fakir for the sake of India. He realised that ignorance was the root of all evils. Had not ignorance-educated ignorance, if you will,-produced mental slavery of modern India? Political freedom is outer expression of the inner freedom of mind and heart; and the truth is being realised that education is an essential factor in the creation of a new nation. Rishi Dayananda dreamt the dream of an India becoming great again through the power of an Education inspired by the ideals which made India great and vital in the long ago. This dream of Rishi Dayananda was turned into a deed by Swami Shraddhananda. Homage to him, the great builder of this Gurukula! I love to think of him as a nation-builder. The most influential factor in nation-building is education. Its aims and inspirations and ideals must express, not suppress, the genius of the nation.

Imitation is Emasculation.

Current education in this country is a transplanted system. It is an imitation,—a bad imitation. And imitation is emasculation. In a period of India's low vitality was the current system imposed upon her. It had its origin in France in the days of Napoleon; it was imposed on India by England, it was essentially bureaucratic, aiming at 'efficiency' of a foreign Government, not setting free the powers of the people. The object was to "train" cheap clerks and little officials to help the British administration. Here then is the tragedy of the present system, it is not organic. It is cut off from the soul of the people. It is distinguishing; it separates the mind from race-memories. Truly has Sri Krishna declared in the Gita:—"From the breaking of memory results wreck of understanding, and from wreck of understanding a man is lost."

This Gurukula stands as a shining witness to some of the great race-memories of this ancient gifted land. Therefore is this Guru-

kula destined, I believe, to play a significant part in the evolution of a new Indian Renaissance which is essential to the rebuilding of a new Indian nation. For never let it be forgotten that a nation is a psychic entity and is brought into being by ideas and ideals transmitted by the race-consciousness and the environment. They are true architects of a nation.

Witness of the Gurukula.

There are certain features of the Gurukula University which impress me much as having vital value for India and the World.

- (1) The Gurukula pleads for a new study of the ancient Aryan Culture. The Renaissance of Greek and Roman Cultures blended with the Culture of the early Christian Church laid the foundation of modern civilisation in Europe. This civilisation lies exhausted "There are," wrote Romain Rolland, "a certain number of us in Europe for whom the civilisation of Europe no longer suffices." And another great thinker, one of the very greatest thinkers of the West,-Count Keyserling wrote :- "Europe does not stimulate me A new renaissance of Samskrit-Buddhist-Arabian any longer." cultures, blended with the new scientific consciousness of the age will, I believe, help in enlarging the basis of modern life and building a new civilisation for which the world is waiting, -a civilisation of synthesis and brotherliness and broad humanism. In current education some experiences of the West in the domain of literature, history, economics and politics are sought to be super-imposed on the Indian student without any idea of relating them to his own experiences. It is forgotten that Experience is the Rule in Education. as in other spheres of life. The Gurukula type emphasises India's own experience, Indian Ideals, Indian Traditions. Tradition has a narrowing influence when it is the ally of prejudice and supersti-But Tradition is a stimulus and inspiration when it expresses a great Ideal and indicates great achievements of a great people. I believe in educative value of India's Traditions. From them current education isolates the student. He must be linked with the Living Past and a memory awakened within him of the Heroes and Sages of this ancient gifted Nation.
- (2) The Gurukula stands for a vitalising ideal in education. Current education moves in an atmosphere of repression. The Guru-

kula aims at blending freedom with discipline. Between the two there is an intimate connection. Disciplined liberty grows out of sympathy and trust. These were given by the Gurus to students in the Ashramas of old. These the Gurus of this Gurukula give to their pupils, thus setting a noble example to so many of the teachers in modern India who in the name of 'discipline' deny sympathy and trust to the students and so make education a machine and schools no better than prison-houses. In the Gurukula students live together as the Guru's family. Education is fellowship. This truth is emphasised by the Gurukula. In the Veda we read that the Guru is one who takes his pupil "into his wemb"! A pregnant thought this! The teacher is not a task-master. The teacher is he who guards and guides his pupil with the wisdom and love of the father-mother-consciousness. The teacher is not merely an instructor, the teacher is essentially an inspirer. The Gurukula does not split up life into artificial sections. The Gurukula takes charge of the whole life of the student-of his whole endowment and evolution; physical, intellectual, moral, æsthetic, spiritual. Gurukula is a wonderful attempt at uniting the school and home.

(3) The Gurukula makes Hindi the language of instruction. The current system of education which makes English the medium is, to say the least, unpsychological. The right educational principle, as I understand it, is to proceed from the known to the unknown. Far be it from me to decry the English language. The language of Milton and Shakespeare, of Shelley and Bernard Shaw, of Bacon and Burke, is rich in treasures of thought and experience. The English language links us with the world. The English language brings us in touch with modern science and the political, social, and cultural life of the west. But all these advantages may be secured without making English the medium of instruction. Study English as a second language, but do not surrender the supremacy of Hindi as Arya Bhasha. The determination of the Gurukula to make Hindi the medium of instruction is destined, I believe, to bring about a mighty revolution in Indian education and Indian life. When the Germans sat heavy on the life of Poland, they realised that one of the ways to denationalise Poland was to make German the medium of instruction in Polish-schools. So the Polish language was estracised

and Polish boys were beaten and wounded by savage school masters for reciting prayers in Polish. Language is intimately connected with the thought and life of a people. Make a foreign language the language of instruction and you paralyse the very thought-processes of the conscious and sub-conscious; you encourage imitation of alien ideas and customs which make for the mental and moral passivity of people. Not without reason did the ministry in the Free Irish State make Gaelic the Vernacular of Ireland. And leaders of the New Jewish Renaissance regard it essential to make the Hebrew language the language of instruction in elementary, secondary and high schools,—as having cultural and spiritual value.

The Gurukula emphasizes the value of Brahmacharya. It is the soul of Hindu civilization. The dominating civilizations suffer from luxury-loving materialism, from bhoga. Hindu culture recognises the truth that self-restraint is an important principle of a truly dynamic, progressive civilization. Very suggestive, to my mind, is the meaning of the ancient word, Brhamacharya. Many of the ancient Samskrit words are wonderfully beautiful and open up, to my mind, vistas of thought and experience. Look into the root meaning of the word Brahmacharya. Brahmacharya! moving with Brahma! Now Brahma is radically connected with the word "to grow". Brahma is the Spirit of growth, the Spirit of evolution. May I not say Brahma is the Creative Spirit of Shakti? A fragment of that Eternal Shakti is in you, Youngmen! Do you co-operate with it? Or do you dissipate it in bhoga? Waste it in pursuits of pleasure and selfish ends? The basis atonce of culture and character is Brahmacharya. It is the basis, also, of nation-building; for it is. the secret of 'Shakti'. Brahmacharya does more for health than all the drugs of doctors. Purity builds up powers of manhood. The soul of Hindu Society and Hindu Civilization was Brahmacharya. This soul have we insulted, and India lies prostrate. I believe profoundly that the problem of India is the problem of making new minds and new manhood. A nation that would be free must needs be a nation of the strong. Current education, it is unfortunately too true, has ignored the value of 'Brahmacharya'. Are we surprised to find that our schools and colleges sen l out at best clever men, when India needs simple, strong men, filled with the one passion of being

spent in the service of India and her great Ideals? One thing let me say,—India's hope is not in imitation of Western ways and Western cults. India's hope is in bands of Brahmacharins who would go from place to place and give to waiting multitudes the message of the Rishis.

(5) This Gurukula in its pursuit of studies at once in Samskrit and modern subjects is inspired, I believe, by the ideal of selfknowledge and self-reverence. Current education has put our head in fever. The fever of imitation! And all imitation is weakness. What is needed in every sphere of thought and life is,-" Shakti," "Strength." And the secret of strength is,-" Be Yourselves." The era of Vedic civilization! How far back it stretches in history! A recent critic says the Vedic era may well be calculated at a period of 20 or 25 thousand years ago! And the more I study the Vedic age, the more am I impressed with its simplicity of living. In simplicity is the true strength of a civilization. In simplicity the Vedic age was in advance of the modern. It was the simplicity and spirituality of a refined civilization. It was the spirituality of a natural and nature-loving people. We talk of 'democracy'; that of the Vedic age, I humbly submit, was of a nobler type. The Raja was elected by the people. The elective principle was, I believe, of the essence of the Aryan theory of kingship. Popular will was recognised and respectel. Republics were not unknown to India. And above the Raja or the Head of the state was the Dharma. Vedic democracy was based on the truth of "self-discipline" and "self-reverence." Today the emphasis is on "cleverness," on mere "min l." Clever men are plenty as the betle leaves! Clever men will not win Liberty for India. The Aryan emphasis was on the 'soul,' the 'Atman.' The 'mind' may help in the scramble for money or success. But the soul achieves. The soul, the Atman, builds what endures. Make the 'atman' the spirit, the organising . principle of your studies and life. It is the spirit that will make India a nation of the free. And if the Indian movement tramples upon the spiritual, it must fail of its larger purpose. For the nationalism which is not a vehicle of the 'Atman' becomes a force only on the side of pride and passion, hate and strife. The peril of these days is, subordination of the "Atman' to the expedient, of

the eternal to the mechanical, of the claims of the spirit to the clamour of an aggressive, power-intoxicated civilisation. your endeavour to bear witness to the Wisdom of the Rishis, the Wisdom of the Spirit. The competitions and complexities of modern life tend to make keener and keener the craving for response to the outer. It is all the more necessary, therefore, to awaken the sense of an inner world. Current education has failed because it has done so little to develop consciousness of the inner values of life. passed away recently in Germany one of her greatest sons. He was a mighty thinker; he was a great industrialist; he was an able administrator. I refer to Rathenau. In one of his books he wrote .-" Cultivate the soul." It is the ancient teaching of the Rishis re-worded in a modern tongue. And the one question I would ask of the schools and colleges, the great universities and governments alike in East and West is:- "What are you doing to cultivate the souls of your students, the souls of your pupils? For I believe profoundly that out of the soul are the issues of life.

The Symbol of Saraswati.

Education, says Newman, is a high word. What it is, and what are the ideals and functions of a university are questions to which many answers have been given. Almost every answer, I think, has its significance. In English secondary education, the emphasis is on gentlemanly......manners. "Manners maketh man." In France the emphasis is on logical, discriminating, disciplined mind. In Rome, the emphasis was on the ideal and practice of law as a principle of a social order. In ancient Greece the emphasis was on the spirit of inquiry; the spirit of "sweetness and light." A recent writer, Prof. Ward emphasises moral vigour and moral worth. Education, he argues, is training of character. The universities in mo 'ern India send out year after year, "Bachelors of Arts" who are neither "bachelors" nor versed in "arts"! A better degree was the one conferred in ancient Athens; the graduates were named "men of Athens"; the degree of "manhood," indeed, is worth having. But I confess some of the noblest ideals of education and functions of the university are suggested to my mind by the two ancient Samskrit words :- Saraswati

Snataka. All Gurukulas, all Ashramas, all Vishva-Vidyalas, all Pathshalas, all Vidya-Piths, all Ayatanas, all platforms of knowledge, all centres of culture, are sacred to Saraswati; they are her shrines. And unlike the Athens of ancient Greece, Saraswati is represented as simple, -not regal but pure, -decked with flowers, not gems,-not gaudy, but gentle,-simple and pure, simple and lilywhite, poised on a white lotus and carrying in her hand the mystic Vina. The lotus is, in Hindi art, a symbol of the Infinite. Is not Brahma named Padma-Ja, "the one born of the lotus." The lotus, too, is associated, in the ancient books, with the science of yoga. In an Upanishad, the yogi is asked to sit in meditation like a lotus. Education must awaken a sense of the Infinite. And the very crown of all sciences is the Science of Yoga. The man of knowledge too, should, like Saraswati, be simple, and like her draw music out of the Vina of Vidya. The music of service. For the purpose of knowledge is not self-aggrandisement, but seva, not the hearding of silver and gold, but the scattering of what one has and is in the service of humanity.

The Sacred Sindhu of Knowledge.

No less significant, to my mind, is the ancient word "Snataka." It means to me much more than what is conveyed by the familiar word "graduate." A "Snataka" means, literally, one who has bathed, one who has gone through the process of purification. Knowledge is more than experience. That high-souled thinker of England, J. S. Mill, following the lines of the brilliant Scotch philosopher Hume, resolved mind into a stream of sensations. I humbly submit that a school or college should be a stream of purification. Three classes of Snatakas are referred to in the ancient books:—

(1) Vidya-snatakas (2) Vrata-snatakas (3) Vidyavrata-snatakas. But every snataka is to bear witness to the supreme ideal of purity.

Among the duties of students in the Gurukula and Ashramas of old was daily bath. It had its value, as a good hygienic rule.

It had its value, also, as a symbol of bath in the stream of purifying knowledge. Every teacher is to be a man of purifying influence. Indeed, one of the several meanings of the word "Guru" is "the purifier," The Guru was not a mere instructor. The Guru was one who had the power to create a protective, purifying

atmosphere around his pupils. Clever men, brilliant "successful!" Many, many such has India today. She needs more purifying personalities. Materialisation of the intellect, worship of power, organisation at the expense of spiritual idealism, cult of ambition and cleverness cannot help India. India will rise again through the purifying power of tapasya, the power of life and spirit. Today we think largely of a teacher's academic qualifications. In ancient India they thought also of his psychic spiritual influence. One of the instructions to the teacher, as we may read in pages of Patanjali, was that he must commence teaching after sitting for some time with sacred grass in his hand at a pure moment with his face turned towards the East, -- the Realm of light and purity. Education must begin with a purifying personality; the teacher must be a man both intellectually and spiritually alive: the Acharya must be a person not of superficial manuals but of idealism and shakti, -- not a machine to grind graduates but a living fountain of the purifying, healing waters of knowledge. This truth was realised by the Ancient Rishis. This truth is re-discovered and reaffirmed by Gentile, -the gifted philosopher who is, also, the minister of Education in Italy. On taking charge of his pupil, the Guru in ancient India said :-- "I commit thee to Wind and Water, to Light and Rain." A beautiful and suggestive saying; for wind and water, light and rain represent, to my mind, 4 great forms or agencies of the Spirit that purifies life. A Snataka is one who has been purified by bath in the sacred Sindhu of Knowledge.

The Secret of Civilization.

Four distinct centres of life must be thus purified. They are the (1) physical, (2) mental or intellectual, (3) imaginative—emotional and (4) moving—practical centres. He who would purify his mental centre must develop reverence for knowledge. This reverence has suffered much since the spread of a wrong utilitarian conception of culture. Prof. Richet of France raises the question "What is Civilisation"? And he answers thus:— "What, then, is civilisation? I am not going to say, as did some humorists, that it is measured by the quantity of soap and postage stamps used per inhabitant. This picturesque definition is inadequate, and I would rather sum up what appears to me to be the principal element of CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

civilisation by saying that it is knowledge". Yes,—Civilisation is knowledge of the Shakti or the Forces around us and within us. The modern man studies the forces, which surrounded him, but takes little note of the inner forces, the shakti of the spirit. He does not purify his mental centre.

What is the result? Scholarship is again and again used for selfish ends and science for destruction rather than reconstruction of human life. Modern chemistry has produced gases which can destroy an entire regiment in a few minutes. Such knowledge indeed is a power but a curse. In ancient times they studied and meditated in Ashramas and Gurukulas to purify their mental bodies and so to make them vehicles of higher reason. When Megasthenes visited India about 300 B. c., he saw some Aryan students spending each one over a generation in pursuit of knowledge. A suggestive little story is told us in the books :- a story which is to me more than a story. Bharadvaja spent 3 successive lives as a student. Then said Indra to him "If I give thee a fourth life, what will thou do? And Bhāradvāja said—" The fourth life too, I sha'll dedicate to knowledge." Indra said to him "In 3 lives you have studied 3 Vedas, in your fourth life study the Universal Science," yes-profound love of truth, the Univirsal is the crown of culture. It is the Guru's privilege to develop this love and help the student to realize that he is a servant of truth—a servant of the Universal. Alas! Knowledge in our schools and colleges today is often proud. For it is knowledge sundered from vision. Knowledge in ancient India was enriched by reverence.

The Life-ray.

The physical and emotional-imaginative centres, too, must be purified. The theory concerning the purification of these centres is the doctrine of brahmacharya. It is the very essence of the ancient philosophy of education.

Brahmacharya must not be confounded with asceticism. The ancient scriptures recognised the hygienic value of cheerfulness. Manu asks the teachers not to awaken fear among their pupils. Fear checks the flow of blood: fear may even poison blood laughter accelerates circulation. Brahmacharya is reverence for the CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Creative Shakti. Brahmacharya is control of energy. Brahmacharya is regulation of Life-force. The mediaeval mystic of the Christian Church, Jacob Boehme, saw the secret of the life of brahmacharya when he wrote:—"The art of living is to harness fiery energies to the service of the light." And Saint Paul expressed the truth of brahmacharya in the language of a mystic when he said,—"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Miss Mayo accuses Hindus of teaching their boys to indulge in immorality. Miss Mayo is an American novelist. Miss Mayo forgets all about the Hindu doctrine of Brahmacharya. Preserve your vital force,—is the supreme teaching of Hindu education. And the Science of Yoga emphasises the truth that the body must be pure and refined and controlled. "Brahmacharya," says an ancient text, "is supreme pilgrimage." In another text we read:-" The pilgrimage of all pilgrimages is purity of heart." A continental doctor, Antonino Pais, announces that he has discovered a new system of rejuvenation by X-rays. The ancient Rishis discovered the science of rejuvenation by Brahmacharya. It is the life-ray of man." "Be Hard,"-said Nictzsche. The Gurukula student is asked to train himself in the school of hardness. Hindu society suffers today from the sin of softness. Love is not softness. There is no true love without shakti and self-control. Life is not a "soft job"; and the spririt that will save society and the nation is the spirit of the athlete. Brahmacharya is spiritual athleticism. Brahmacharya was the basis of social life in ancient India. Child marriage was un-The present 'disgraceful spectacle of student-husbands and baby-wives was unknown. Not the least service of this Gurukula is its persistent and practical campaign against the evil of early marriage which is largely responsible for the heavy infantile mortality in India.

Guardians of the Holy Temple.

To strengthen the spirit of brahmacharya a system of Yama and Niyama was taught to the student. It trained the soul-life through purification of nerves and senses and the rhythmic system expressing itself in the flow of breath and blood and the metabolic system ex-

pressed in limbs and organ of digestion. Precise rules were prescribed as to dress and diet, exercise and daily conduct. Simple was to be the brahmachari's dress consisting of a cover for the upper part of his body and a dhoti made of hemp-flax or wool for the lower part. Simple was to be his diet. He was to refrain from meat. What poisonous materials we put into our stomachs in the name of "civilisation"! And what an illusion we nourish in thinking that vegetarian diet is for the weak! We forget that vegetarianism has produced a number of athletic champions, some of them recordbreakers in running, cycling, wrestling, weight-lifting, swimming and mountain-climbing. The Gita classifies food as satvic, rajasic and tamasic; and satvic foods are defined as "foods which foster vitality, life, strength, health." The rajasic foods are described as "tikshna" and that word may be interpreted to mean "stimulating." The brahmachari was asked to avoid all stimulants. Spirituous liquors were forbidden. Satvic food was recommended: it is rich in vitamines. It includes whole-meal wheat bread, dal, vegetables, ghee, butter, milk. All these contain those wonderful organic substances which we call vitamines and which are essential to nutrition. The brahmachari was asked to eschew luxury, dancing, opium, tobacco and intoxicants as being devitalising. Here is modern testimony taken from an authoritative book named "How to Live" by Professor Fisher and Dr. Fisk :-- "Among the poisons which must be kept out of the body, should be mentioned the habit-forming drugs such as opium, morphine, cocaine, alcohol. The best thing for those who wish to attain mental efficiency is total abstinence from all substances, including spirits, wine, beer, tobacco......even coffee and tea." The rlythmic system must be purified. Hence the value of pranayama and sun-baths. The West is beginning to appreciate them today. A Solarium has been started in England. Many believe today in the sun-cure; and the importance of surya shakti or solar force is being increasingly recognised. The Gurukulas and Ashramas were open-air institutes situated on river-banks or in the midst of forests The symbol of Western civilisation is the crowded city: that of India is nature. In fellowship with her is health, -- physical, mental and spiritual.

Nor must the brahmachari forget the value of play. Both body

and mind develop their powers through play. Sri Rama was a great athlete. Archery was a favourite game. Let it be revived. atouce athletic and æsthetic. It promotes grace. It calls for coolness of judgment. It helps in overcoming nervousness. It is an aid to concentration. Archery and other Indian games, wrestling, running and lathi play, pranayama, asanas, and yogic exercises will help much in training the rhythmic system and the metabolic system. They will help, too, in re-building national life. A physical culture Renaissance is needed. Body-building is nation-building. And I believe that our victories will be won not in Councils, not on platforms but in new shakti ashramas, in institutes of physical culture and tapasya. The more I study, the more I find that the basis of educational life in ancient India was brahmacharya. And who if not brahmacharins and tapasvins, will be the guardians of the Indian nation through the conflicts of the coming days? The Guadians of the Holy Temple of the Mother?

Critique of Ancient Culture.

Not military conquests but the light of culture was India's glory in all the great periods of her history. The Vedic age was vital: the Rishis held high the torch of the Immortal Truth:-"Lead me from darkness into Light". The Epic age was great: the Ramayana and Mababharata reflect civilisations full of refinement, adventure and freedom. The age of Buddha was pre-eminently one of freedom of mind. The Sutra period saw the development of systems of philosophy, but they were not regarded as rivals: there are no rivalries in the realm of knowledge. The six systems were six darshanas, six view-points of the One Reality that is Nameless, Endless, Ever-full, infinite in Its expressions. The Philosophic Period was one of great acharyas, -- the greatest of them being Shri Shankara whom I regard as the greatest mind that has, so far, appeared in the evolution of humanity. These were great periods in India's history,—great because rich in creative activity of culture. What wonderful universities sprang The university of Takshasila (Taxilla) in N. W. India, the native land of Panini, was famous for scholars who were also

tapasvins. The Greeks who accompanied Alexander to India were deeply impressed with the beautiful simplicity and doctrines of teachers of the Takshasila university. There were the universities of Benares and Nadia. Videha, Panchala, Madradesha were famous as centres of culture in the age of the Upanishads. The Nalanda university built on grounds bought by 500 merchants for 10 lakhs of goll pieces beautified by translucent ponds which bore bluelotuses intermingled with deep-red kanaka flowers, gave education to 10 thousand students.

What rich culture was evolved in those truly vital periods! Hindu culture had a shakti-element, a driving force. It found its way to Alexandria and deeply influenced the Neoplatonists and the later philosophical development of the West. Asoka's missions were not of theology but culture. They influenced the thought and life of Syria and Egypt. Chandragupta who assimilated much of Alexander's matchless military skill sent ships to Siam, Java and the East Indies; and you may still see there ruins of Indian architecture. It was a wonderful civilisation—India evolved at its maturity,—a civilisation at once intellectual and athletic, at once esthetic and spiritual. The India of that time,—the very spring time of civilization,—is to me the Holy Land of History!

Some memory of that India I ask you, Snatakas of the Gurukula University! to take with you in your hearts and pass on its message to the waiting multitudes. The great historian, the monumental Stubbs, develops a thesis that the roots of the present lie deep in the past. And none may hope to understand actual India nor help in building a new and a mighty nation without some understanding and appreciation of India's vision in her age of light in the long ago.

One of the great tasks of this great Gurukula should be to hand on through its snatakas the torch of ancient culture to tens and hundreds of thousands. For, still from the Ancient emanates a light which may illuminate India and the world. Alien was Macaulay's mind to the genius of India; else he would not have said that the whole library of Oriental literature was not worth a single shelf of Occidental culture. Macaulay had prodigious

memory but a coarse texture of mind. He sacrificed accuracy to his love for the emphatic. He could coin phrases; he could not understand the genius of India. His rhetoric carried the day and a system was imposed upon this country cutting off its "education" from the true culture of India.

This culture is a world of study. Not many even among the educated Indians realise what influence Samskrit literature exerted upon the Romantic movement of the nineteenth century in Germany and England. Not many know that new and new manuscripts are being discovered even now, indicating the influence of Samskrit upon remote regions of the earth. Recently Doctor Andrews led the Central Asiatic Expedition in the Gobi Desert in Mangolia. Dr. Andrews has arrived at the conclusion that primitive human beings at various periods during the Stone Age inhabited the Gobi Desert and were lake-shore and rivershore dwellers and wandered over a wide area. And in the Gobi Desert he has discovered buried treasures of Samskrit literature.

A recent view is that the Dards East of Afganistan, are an Aryan remnant. We are even told that there was an Aryan emigration in Baktria. How many among the Hindus realize the significance of the discovery that Slavs, Greeks, Italians, Celts, Tuetons and Scandinavians are six Aryan stocks of Europe. ? many know that Aryan culture even penetrated into Kohistan and Chinese Turkistan.? How many know that India had developed democratic forms of Government? Read the three ancient books on Indian polity-viz: Nitisara of Shukracharya, Kamundak and the Artha-shāstra of Kautalia. Even in the Vedic age there were the two great assemblies, the Samiti and the Sabha. The Samiti was the assembly of the whole people. It elected the king. Its President, called Pati, presided over its deliberations. The Sabha was a Council of Elders; it was the National Judicature. The Samiti had the power even to depose a king. And yet there are critics who say that democracy is alien to Indian consciousness!

I plead for a new study of the ancient past, a new criticism of the ancient traditions. They will reveal the mind of India,—indeed the mind of all mankind. For India was the cradle of humanity. I plead for a new Critique of the Veda; it has a national value; the Veda has an international value in a far deeper sense; the Veda is an important source for the study of evolution of the life of mankind. I plead for a new scientific study of the Rāmāyana and Mahābhārata; they are a clue to types of civilization. I plead for a new study and appreciation of the Buddhist-Jain thought; it has been a worldforce. Alas! the ancient culture is to most of us today an empty phrase or but a body of dead memories entombed in books. I ask you, graduates of the Gurukula University! to study the ancient culture not as dead documents of a dead past, but as ways of living having a value for the present and future and a message for the reconstruction of a new India, a new civilisation.

The Dedicated Life.

In the ancient Gurukulas students stayed for 12 years, some for 32 years, some even for 45 years. Students collected alms, reared cattle, brought fuel from the forest, served the Guru, in a variety of ways, maintained the sacred fire and studied the books including the Aranyakas,—the "Forest" science of mystical life. Then came the time to leave the Gurukula for the greater Gurukula of Life. The student completed his studie; ; he was to return to his "home" as a snataka; and to him the guru gave his blessing, and his parting message. And to you, Snatakas of this Gurukula University, I can give no nobler message than that ancient one of the Rishis. It is the message of the Dedicated Life. On the completion of the Brahmachari's period of studies, the Guru said to him:—

Speak the truth,
Do thy Dharma;
Study the Vedas,
And break not the thread of thy race.

(1) Speak the truth—Truth always, no matter if people blame you. Truth always, no matter if you become unpopular. When did truth-lovers tread the path of popularity? Truth always, no matter if you must walk the way covered with flames. The universe, rightly represented by Goethe as "the Garment of God" is woven with the thread of truth. And ye that are young and eager to serve, never forget that a new Indian nation must be built in truth, not

patch-work and policy. Jesus the Blessed said :--" Truth shall make you free."

(2) Do thy Dharma—Every snataka returning "home" and desirous of entering the grahsth ashrma,—the life of the house-holder,—was asked by the Guru to strive for "prosperity." The house-holder must be above want. He needs money for himself and others; he must not despise it. A simple spiritual civilization does not mean poverty. The Hindu philosophy recognises the value of wealth. It is the duty of a house-holder, also, to help in the increase of national wealth. Material prosperity is a factor at once in national well-being and the spiritual unfolding of national life.

"Not for the school, but for life," is a well-known maxim of education in the West. Education must be related to life,—the life of the individual, the life of the community, the life of the nation. "Do thy duty,"—I say to every snataka. "Do thy duty,"—to the nation. One great aim of every school and every college in India should be to help in building up a new Indian nation, a new Indian culture and a new Indian civilization. Every Indian university should be the seed-bed of a simple, synthetic, spiritual Indian civilization. Therefore to exclude politics from students' life is to make your education barren, and unrelated to the actualities of the Indian life. You must not separate culture from politics, as you must not separate politics from ethics. Sir Michael Sadler pointed out the other day, that under-graduate education should not be isolated from politics.

The Dharma to the nation means, in no small measure, Dharma to the village. For India lives in the village. I wish the snatakas and students of the Gurukula University to go from time to time to the villages, to assist in village work, to form village unions, and pass on knowledge to the poor. In ancient India, education was, only given to those who promised to pass on knowledge in their turn to others. I, also, wish the Gurukula University to organise, from time to time, sports and national festivals on a big scale and invite the village-folk to participate in them. "Do thy Dharma." There is far too much emphasis on oral instruction and book-learning in our institutions; there is soo little doing. It is time to remind

ourselves of the ancient idea which blended knowing with doing knowledge with service, culture with labour.

(3) Study the Veda.—The Veda is to me a symbol of Aryancivilisation. Of its value I have spoken already. It is our richest inheritance. It is a legacy too sacred for conciet or self-satisfaction. It is a legacy we must use for the service of humanity. What a beautiful spirit breathes, for example, in the following aspiration of the Veda:—

Wisdom at eve,
Wisdom in the morn,
Wisdom at noon,
Wisdom with the rays of the sun,
Wisdom with prayer,
We plant in ourselves.

And there is another note, too, sounded again and again in the Vedic Mantras: the note of shakti. A beautiful Vedic prayer speaks of God as the "Sun of suns"; is not the sun a symbol of shakti? Is not shakti the urgent need of India today? Europe was for centuries behind India. Then came the day of Western domination. Europe came into possession of mechanical inventions of modern science just when India was immersed in a Dark Age. Such an India was no match for the science-equipped West. India fell:—She was wounded, largely, from within. Her healing is not in imitation of a Western cult. She needs to break her bonds created by custom and fear. For this she needs shakti. The Veda is a scripture of shakti.

And is there not another Veda too,—The Veda of Nature? This too must be studied. Hence the value of science. In the days of her greatness, India developed a number of sciences. A new scientific activity is needed. I would refer specially to the value of scientific agriculture and chemistry and technics. From them, studied and applied in an ethical spirit, will come, I humbly submit, a solution of our pressing problem,—the problem of hunger.

(4) Break not the thread of thy Race:—One of the duties emphasised in the scriptures is named:—"Debt to the Race." This duty

is referred to in the following words in the Taittiriya Upanishad:-"Do not cut off the line of children." The Grhastha Asharma must not be an excuse for bhoga. An ashrama is a sphere of discipline and the Grhstha Asharma must be regarded as a discipline to give the nation sons and daughters who may grow to serve and strengthen the race. For this service we must build up the body; we must, as a scripture expresses it, "live in a pure neighbourhood"; we are asked to have fellowship with nature, with the Great Cosmic Life; we are asked to be hospitable, to give alms, to be pure in thought and word, to do good deeds. And again and again we are asked to develop strength. Listen to this Vedic prayer:- "May we see for a hundred years, live for a hundred years, hear, seek, be rich,-yea more than a hundred years!" In this prayer, the Aryan Race asks for unimpaired physical faculties and strong life. Our Aryan ancestors believed intensely in national health, in racial strength. What are we doing to improve the health and strength of the nation? Look at young India! height, weight, health, nutrition, alertness! The rapid deterioration of physique,—the appaling infantile death-rate, the large number carried off every year by malaria alone,-supply a sad commentary on the present situation. India is dying daily! India's need is a new gospel of shakti. Believe in the culture of manhood,—I say to the snatakas. Be strong!

Sons of the Flame.

Strength is liberated through sacrifice. It was customary for the Brahmachari in ancient India to go to his Guru with fuel in hands. So was symbolised the beautiful truth that knowledge should pass into sacrifice. In every ashrama, in every Gurukula was performed the beautiful fire-ceremony. The message of Fire is the message of sacrifice. The teacher, we read in an ancient book, must be teacher of the science of sacrifice. And the prayer is uttered in the Rig Veda:—

अग्ने नय सुपथा राये अस्मान्

"O Agni! lead us along good paths to Abundant Life". Never a nation but has had to tread the good paths of sacrifice to enter into life, abundant life. The shield and the spear, the

scholars's books, the merchant's wealth, the monarch's glory,all, all pass away. What abides is the offering of loving sacrifice, the martyr's gift of himself, the tapasya and self-renunciation of dedicated life. For in sacrifice is poured part of the life of the Lord Himself. And where He gives a fragment of Himself, there bloom, with every drop of sacrifice, new flowers of blessing and beauty. Snatakas of the Gurukula University! I ask you, in all humility, to dedicate your lives in loving service and sacrifice to India and the Eternal Vision of Her life through the ages. Sons of the sages of the East! I ask you to be sons of shakti, sons of the Flame! I ask you to bear witness to the Vision of a new creative life through daily sacrifice. For it hath been declared in the Ancient Books that in sacrifice did Brahma build the worlds. And in sacrifice, believe me, will be built a new and nobler nation,an India such as may be greater and mightier than ever she was even in her ancient past.

THE VEDIC PHYSICIAN, HIS MENTAL AND MORAL EQUIPMENT.

Dr. Radhakrishna B. Sc., M. B., B. S.

T is said that a physician, to be a successful practitioner, should be a diagnostician, tactician, and metaphysician. His power of doing good rests on these capacities:—(1) to see and understand what is needed; (2) to obtain that control of patient and environments which is essential to the attainment of greatest results from means employed, (3) to read the signs and judge of the inter-relations and interdependence of mind and body.

On analysing these points further, it will be found that:—

- A. to see and undetstand what is needed, a physician is not only to be
- 1. master of the healing art and science, i. e., learned, but also
 - 2. capable of sound reasoning (सोम:) and
 - 3. a keen observer (ग्राव:)
- (1) Success in the healing art requires that a medical man should have a thorough knowledge of the medical science. It not only gives him a broad and deep knowledge of the case in hand, but also self-confidence, which is so necessary for winning the confidence and good-will of the patient. Many medical men have been successful by means simply of this quality, even though they were lacking in other attributes, such as sweetness of temper or sympathy. Patients were convinced that they were entrusting their lives to such people as knew the art of handling them. How important therefore, it is to be

learned or master of the healing art—Pandit or शोशुन्तान: समिध: वेदि: (shining due to the light of his knowledge.)

(2) A medical proverb runs—a good physician must have an eagle's eye, a lion's heart and a lady's hand. That is, among other qualities, a physician should possess keen observation, which means the capacity of spontaneously comprehending the physical and mental conditions of health and disease, Rightly observes Savil in his "System of Clinical Medicine" that in these days of scientific instruments, we are too apt to forget the use of our faculties. Bailey in his Clinical Surgery pictures the modern graduate of medicine, when summoned to an urgent call, driving up to the patient's house followed by a pantechnicon containing a fully equipped X-ray installation, and a laboratory with a staff of assistants. It is feared that without these aids the future doctor would be unable to formulate a diagnosis.

- (3) For a correct diagnosis, it is not only essential that a physician should thoroughly investigate the case (i. e., be प्राच:) and bring forth all his medical knowledge to elicit all the points of the case (i. e., be पण्डित,) but he should also be able to weigh every observed fact and arrive correctly at some definite diagnosis. That is, he should be capable of sound reasoning—सोम:, to formulate a correct diagnosis instead of losing himself in a mess of uninterpreted or misinterpreted facts.
 - B. The second requisite quality of a physician is that

he should be a tactician, which means that he should be able to obtain that control of patient and environment which is essential to the attainment of greatest results from means employed. This requires a physician to be:—

- (1) Intelligent—आग्न. The acquisition of this quality, from the medical standpoint, is a process by which the practitioner of the healing art adapts his knowledge of technical medicine to the conditions of his patient.
- (2) Capable of gaining the confidence of his patients, chief factors of which are :—
- (a) The physician should be possessed of the highest morality, for no other profession is called upon to exercise this power in so large a degree, the honour and happiness of his patients being in his keeping. The physician should therefore, be pious—47,
- (b) It is a well established law of human nature that we cannot give out what we have not in our own organization nor comprehend fully any principle which is not largely represented in our own organism. If we want our patients to be healthy, we ourselves ought to be models of health— and. A successful physician must on the average be a man who commands the confidence of the community with regard to his personality and his physical and mental poise. A physician who thinks that he can stick to clinical medicine and wholly ignore personal hygiene and preventive medicine is making a great mistake. He is not on the way to gain credit with the community, he is not in accord with the principles of medical science.
 - (c). It is not sufficient that the physician should be pious (বুন) or physically and morally strong (হ্লা), he should also be actually loved by his patients. To create

ideas of awe or reverence in the minds of patients is not desirable as that will also create a gulf of formality and unfamiliarity between the patient and his doctor. Severe illness unnerves the average person, and he needs some one who is strong and level-headed to trust and lean upon. If you take a case with an easy sangfroid, as though it were a trifling detail in your every-day life, it might impress the patient with your grandeur and ability. But it will not increase his confidence in you so that he may think of you first of all when he gets into trouble. If you show sympathy, and appear to be personally interested in the patient's recovery, if you seem to be worried over him, then he and his family are much more apt to become attached to you. To himself, each patient's illness is very unusual; it is a highly remarkable event, and if he thinks that you consider it so, he cannot help wanting you to take care of him.

In other words, in all things, endeavour to put yourself in the place of the patient, stricken by a malign influence of whose nature he is ignorant, and looking to you for help in every detail; try and feel as he feels, and then do unto others according to the golden rule.

If people begin to understand that you see their side of illness and that you are trying to lighten their troubles by words and attitude as well as by pill and potion, they will trust you and co-operate with you, and they will stick to you; even though your efforts with the disease prove futile, they will love you. And this is what is required of a successful practitioner—to be loved by everybody atom:

Remember, they will love you all the more, if they realise that you are hospitable, mirthful, and capable of keeping their secrets, which is also a legal obligation (—secrecy is an essential condition of the contract between

a medical man and his employers, and breach of secrecy affords a relevant ground for an action for damages.) Let the patient know that his physician is really capable of curing diseases and eliminating sufferings—इतः तक्मानम् अपवाधनाम्.

Summarizing what we have written above, we come to the conclusion that a physician, to be successful, ought to be:—

- 1. intelligent......পায়:
- 2. capable of curing diseases and eliminating sufferings......इतः तक्षातम् अपवाधताम्.
 - 3. capable of sound reasoningसोमः

 - 5. loved by everybody...... ব্হগ:
 - 6. pious.....पूत:
 - 7. physically and morally strong...... दक्षाः, and
- 8. learned, i.e. shining due to the light of his know-ledge.....शोशुचानः समिधः वेदिः

And only such physicians are really capable of driving away the diseases of mankind...... द्वेषांसि अमुया अपभवन्त

How marvellous that all this that is required of a modern physician as his requisite physical and mental equipment, was formulated ages ago by our Rishis. In the Atharva Veda, 5th Kanda, 22nd Sukta we read:—

अग्निस्तक्नानम् अप बाधताम् इतः सोमः त्रावा वरुणः पूत-दक्षाः वैदिः वर्हिः सम-इधः शोशुचानाः अप द्वेषांसि अमुया भवन्तु ॥

THE VAULT BELOW SOLOMON'S TEMPLE.

A VISION

PRINCESS KARADJA.

N 1904 I saw in vision the Astral Records of various ous facts relating to the building of Solomon's Temple.

It was revealed to me that a descending passage led trom the Holy of Holies to a subterranean Vault below the Sanctuary; on the opposite side an ascending passage led to a spot outside the walls of Jerusalem. The purpose of this strange construction was to rescue the Ark from desecration in case of danger.

The Vault was connected by an aqueduct to a pond situated on a hili outside the City; this pond was known as Solomon's Pool. In case of emergency the Vault could be flooded, transforming it into a subterranean lake.

The overflowing waters descended into a deep pool outside the Temple. This was the pool of Bethesda, referred to in John V: 2.

The name Bethesda signifies "mercy". The water flowed down from the "Mercy Seat".

At certain times it was supposed that an Angel went down and troubled the waters imparting healing properties to it.

I have never visited the Holy Land and I had never seen a map of Jerusalem when I had the vision, or even given thought to the matter.

Later on I found that there has been much speculation concerning the ultimate fate of the Ark.

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It is recorded in II Chron. XII: 9. that Shishah, King of Egypt, conquered Jerusalem, after the death of Solomon, and that he "took away the Treasures of the House of the Lord", but it is known that the Ark never fell into his possession. In Jer: III: 16. the Ark is recorded as "missing". The II Mac. 2. implies that the Ark was preserved in a Sacred place.

Some months after my vision I met a Swedish Archaeologist, Mr. Henning Mellander, who had recently returned from an exploration journey to Palestine. When I informed him of my vision, he stared at me in astonishment and said, "As these facts have been revealed to you I think I am entitled to tell you that your vision was true".

The mound on which, in former days, the Temple was erected, is a spot equally sacred to Mohammedans, Jews and Christians. The famous Mosque of Omar now occupies the site. With great difficulty Mr. Mellander had obtained from the Sultan special permission to make excavations.

He told me that he had discovered not only the descending passage, and the subterranean lake that I beheld in my vision, but that he had stripped and swum across the water with a lighted candle in his left hand, and that he had actually discovered the ascending passage on the other side! His statement proves that my vision had objective reality.

HINDI LITERATURE AND TULSI'S RAMAYANA.

RAJ BAHADUR LAMGORA M. A., L. L. B.

S it not strange that even after more than a hundred years of English education, we fail to notice in our country, in any sphere of activity, that wonderful progress which Japan made only in fifty years? Some will attribute this to the lethargy of our tropical climate, while others will connect it with the backwardness of our position politically.

The present article is an attempt to point out what hindrances are the natural outcome of the neglect into which our mother-tongue has fallen. It is the writer's firm conviction that unless and until a thought is given such a garb in the people's own tongue as to fascinate them and win their hearts, it cannot become so natural to them as to be the inspirer of practical action on their part. For example, the thoughts of liberty and equality that are spreading throughout the world with such irresistibly tremendous force, cannot become part and parcel of our being unless and until charmingly expressed in our own tongue. Can they be regarded as a people's own unless the masses too can claim them as theirs?

Will it serve our purpose to forsake the simple good old ways of our ancestors, thinking them vulgar in contrast with those of the West, that seem to have such brilliant lustre around them? Or will it do, on the other hand to avoid like contamination everything that has a Western touch, inspite of its proved value? An immense majority of the Hindi-knowing world is ignorant of the other modern or classical languages; while our promising.

youths in schools and colleges know not what treasures lie embedded in Hindi literature. "Is Hindi not a vulgar dialect?" says one. "Where was it before the British rule?" exclaim others in anger, if some enthusiast irritates them by singing praises of it. Even the sober ones among its detractors ask, "Where can they find in it Milton's flight of imagination, Shakespeare's "mirror of nature," Ghalib's delicacy of thought and Naseem's happy setting of words."? If great scholars of Prosody (कार्य) attempt an answer in their own way, these worshippers of 'the modern' cannot comprehend it.

The present article aims at pointing out to the literary world that those literary beauties that win our applause elsewhere are common here as well (in Hindi in general and Tulsi in particular.) This is not all. There are things which world's other languages have yet to learn from ours. The writer does not deny the claims of other languages besides Hindi; nor does he assert that other languages have not produced poets equal to our own. Nevertheless he cannot refrain from saying that in the literary firmament our star, too, has shone with a peculiar lustre, equal whereof it is hard to find elsewhere. If this humble attempt of the writer meets with appreciation at the hands of the literary public, he will try to compare Tulsi's beautiful Epic, "The Ramayana" with the productions of masters of Urdu, Persian and English poetry, in course of a series of articles writ en in the light of Western principles of literary criticism.

থাই যাকি—The very first quality of poetry is its 'sound-force.' It is what charms our ears in the songs of even a foreign tongue, not a syllable of which is intelligible to our understanding. What to say of mankind,

even animal nature is susceptible to its joyous influence? The snake and the deer are so commonly known to be lovers of music. In the season of India's bounteous rains when from the seat of honour in a 'chaupal' (चौपाल,) the singer of 'Alha' sings खप खप खप खेता तेगा वाजे वोहे छपक छपक तल बार, with a loud martial intonation, a picture of the 'blood-red field ' of battle with the dazzle of Rajput swords and daggers, flashes before every listener's eve with lightning speed. In an Urdu couplet

روک لیتے ھیں جو موجوں کر کروندے کے درخت

دل میں سر پیت لے کہتی ھیں که سلگ آمد و سخت

'The repetition of 'r' and other harsh sounds in the first hemistich depicts the struggle between the waves and the करोंदा کرونده plant, together with the obstacles thus confronted by these watery wayfarers; while the predominance of 'स' sound in the latter half presents to the ear such a touching sound-picture of the singing and sorrowing waves striking their own heads in their womanish wailing of despair. These are only ordinary verses. Let me now present to the reader two examples of this power, one from English and another from Hindi, which will show what wonders in the domain of words, these apostles of melody-Divine Melody-can perform, compressing a world of beauty in a nutshell by their inimitable The renowned English novelist Dickens has pictured to our ears the tremendously terrible voice of storm in 'Dread Disturbance' and Tulsi reproduces the sound of Indra's artillery, in the grand season of rains, with a miraculous brevity and truth in the hemistich

वन वमण्ड नभ गर्जत घोरा।

Now at least this much is known to every reader of poetry that every sound has three parts; the one which may be called 'original sound', expressed by I) and T in Dickens's words and by a and a in Tulsi's here; the other its 'reverberatory effect' represented by 'r' in both and the third its 'dying cadance' or 'echo' for which the one uses S and C, and the other prolonged at. But the more exquisite beauties of these two examples of 'soundforce' are explained in the following questions and answers:—

(1) Why is it that Dickens uses D and T, and Tulsi য and ম, to express the original sound?

- (2) Why is there so much more of reverberation of 'r'in Dickens than in Tulsi here? The answer is clear. The 事享奉 of a hailstorm has much of it than the 可可 of the Indian rains.
- (3) Why does Dickens end with S and C, while Tulsi ends with 317?

To what else than Divine gift can such miraculous powers of expression be attributed as paint in sound the whole 'Circumstance of time and place 'in so few words? Dickens describes a scene of storm by the side of a tumultuous sea stricken violently by the wind, whose angry 's' sound mingled with the simmering of the sea, wherein the nature's liquid boils with terrible commotion, predominates just when the dreadful reverberation of the 'Dread Disturbance' subsides, while Tulsi describes a scene of Indian rains by the side of Pampapur, where Rama has built his temporary dwelling of straw on a hillock

hemmed in by others which like Byron's Jura and Alps, though in a milder form, indulge in a play of the exchange shots of echoes, so nicely expressed in Tulsi's prolonged at. Not one, nor two, but many such verses abound like exquisite pearl-strings in Tulsi's great treasure-house of beauty. Do but unlock it with the precious key supplied by even the Western principles of literary criticism; and you make them a source of adornment not only of your own tongue but of the World-literature.

(2) far the -The second great 'quality of poetry consists in its 'picture-force.' Let us settle the criterion of pictorial art before taking up any concrete example to be examined in its light. The modern cheap prints with their gaudy hues, depicting external coquettish beauty, are really a disgrace to the art. The true art, on the other hand, mirrors inner nature as its magic brush delineates the features of a picture. The feelings permeate through and are transparently visible in every limb. Here is a verse of my friend Sehr, Hathgami in which in one and the same picture (of words) he paints with the delicacy characteristic of his brush, the thrill of joy with its almost opposite feeling of modesty. What a beautiful picture is there in :—

آه یهه جوش مموت یه تقاضاء حیا خده زیر لب نگاه شوق شرمائی هوئی

A heart alive to the charms of this pictorial aspect of poetry can well appreciate the exquisiteness of the art with which Tulsi has pictured to us Sita under the Ashoka, all absorbed in the thought of Rama, with her eyes fixed on the back of her own feet in the following couplet:—

नाम पहारू दिविस निशे, ध्यान तुम्हार कपार छोचन निज पद यन्त्रिका, प्राण जाहि केहिं वार First the poet paints the absorption of the five external senses by the use of so fitting a metaphor of 'custody' in connection with the most representative (for the most active) of them, i. e., the eyes, the ears, the tongue. Rama's name keeps watch and ward over the tongue; and hence outlet is barred against Life's possible desertion or Death's secret entry. Thus the tongue is absorbed in repeating Rama's name of soul-entrancing taste, while the ears (to which even the slightest sound of the tongue must proceed) are engrossed with its spiritual charm. How perfect is this watch! For it continues night and day; not a moment is free.

लोचन निज पद यन्त्रिका-What a beautiful chain made of the wires of sight! On to the feet there is a fixed gaze of absorption. How true to nature is this mechanical external employment of the eyes when our nature is deep in thought! Tennyson, too, in the Passing of Arthur, employs Sir Bedivere's external powers in counting the 'dewy pebbles' when his mind is engaged in anxiously settling whether or not he should throw his master's sword into 'the middle mere.' Then the poet takes up her (Sita's) inner senses. There is the door of ध्यान तुम्हार to bar these out-lets. It is the chief and basic principle of yoga philosophy that if we really extricate the thought of a thing from our minds, it cannot exist. When therefore, no other thought but that of Rama has any chance of obtaining hold either on the external senses or on the internal faculties of Sita, how can poor Death dare to enter this embodiment of absorption? Can you collect such pictures from the languages of those that imprudently call our Bhasa vulgar? The writer does not assert that other languages are barren of such pictures. But the real question is their number and quality.

1

The critics of English poetry rightly say that the effect of Shakespeare's pictures is often 'bioscopic.' It is nothing but bare truth. It is this and such merits which have raised Shakespeare to the position of one of the 'kings' of world's poetry But can you find out a better and more delicate bioscopic picture of different feelings and their effects so beautifully epitomed elsewhere as Bihari's;—

अमी हलाहल मद भरे, स्वेत इयाम रतनार जियत मरत झुक झुक परत, जेहिं चितवत इक वार

Now here is a life-like picture of self-respect from Tulsi. When in धनुष यज्ञ the brave princes of many lands could not even move the great bow, and Maharaja Janak in mortification and despair, so natural, gave utterance to the words बीर विहीन मही में जानी in the full assembly, everybody sat silent, but prince Lakshmana could not bear such words. Those words, piercing as an arrow, made instantaneous effect;—

माखं छखन कुटिल भई भों हैं। रद पुट फरकत नैन रिसों हैं

What a nice bioscopic effect indeed! Every motion and change of colour is 'mirrored' with Tulsi's characteristic faithfulness! (Gentle readers, I regard Lakshmana the facsimile of a modern self-respecting youth in some respects). But where is in our modern Lakshmana that discipline which, when needful, can curb the youthful ebullition as their ancient prototype could? For a motion of Rama's eyelids was enough to control that embodiment of energy;— सनिहि एउ पत रुखन निवार (Is not this again exquisitely bioscopic)?

भावशकि-Far more superior to these two powers, there is the third which is so essential that without it poetry is no poetry but merely 'rhymning nonsense.' The world's

greatest modern poet Dr. Rabindra Nath Tagore says:-'A poet is he who loses himself into the heart of things.' (The writer is quoting from the brief, but poetic speech which the great poet made in response to an address presented by the students of Agra College some years ago); and Naseem, too, means the same when in the beginning of his immortal Masnavi Gulzar-i-Naseem he prays to God :-This is what is known as भाव مرکز په کشش صری پہدیے جانے शक्ति or 'heart-force.' While a philosopher gives a rational form to an idea and thus brings it home to the human mind. a poet gives it such a fascinating shape that to human imagination and heart it becomes a beautiful reality; while the accompanying 'sound force' charms the ear so engrossingly that no other thought gets admittance for the time at least. The poet thus conquers the human heart. It is why, while the philosopher's influence generally ends with the human mind, the poet enchants and hence absorbs the whole man.

Now let me begin by taking the modern brilliant youths who are under the fascination of western thoughts and ways, i. e. English literature, through that garden itself so near and dear to them. I shall try to convince them that if they suck the honey out of the flowers of words leisurely and delicately like a black-bee (iau) it is then and only then that they will realize that the garden in which they have been rambling about, and even a cursory view of whose flowers is so be witching, is the veritable Paradise. It is this and this alone which will disclose to them the peculiar beauties of words; or to retain the metaphor, will make them familiar with:—

(The writer begs to be excused for not translating this line, for it will lose much in the process),

Let us test an English sentence in the light of Ruskin's principle of literary study 'word by word'-nay 'letter by letter.' The great novelist Kingsley while describing a scene of natural charms where spring dwells for ever, (cf. Tulsi जहां बसन्त ऋत रही छमाई where the spring stays in fascination) praises the departing year in the following sentence :-

"The old year lingers smilingly to twine a garland for the new." Now he presents to us a living of the beautiful autumn in such a place by this poetic personification—'The old year.' Are not snowy flakes the hoary locks of spotless purity? In the refreshing serenity of healthy old age, is not the very absence of the heat of vernal passion beautiful?

'Lingers'-so full of significance and meaning: as if the revered old year does not desire to leave nature's favourite spot where he has dwelt for full twelve months owing to its natural charms. This, to all appearance, smacks of selfishness and regret, selfishness and regret poetically as beautifully as those of Shakuntala, depicted by 'Sehar, Hathgami' in the hemistich دیوارسے درسے صل کے روئی (she weeps as she takes in the parting embrace the loved walls and doors), when inexorable fate is tearing her away from her foster-father Kanva's bowers. But though poetically beautiful sentiments, they represent weaknesses of character, however excusable and somewhat lovely as emblematic of affection and love. But in the case of the old year, 'lingering' is neither selfish nor full of vain regrets.'

'Smiling' clearly shows that however painful the leaving of nature's home of beauty may be, there is the smile of proud satisfaction on the face of the faithful retiring year—satisfaction so natural, being the outcome of the beautiful consciousness of having performed his duties

for full twelve months in a way that brought prosperity to the place; and self-satisfaction the greatest reward of nature to himself cf. Sa'di – آن چنان رَي كه بعد مودن تر الله (Live in a way that you may be smiling when you die while others may be mourning). Why not laughter then? The reasons are as follows:—

- (1) Laughter indicates effervescence of youth and hence would have been unbecoming in the case of the old year, so serene and sober.
- (2) The natural portion of regret must have been there to curb any tendency for laughter.

Now remains the other fault, selfishness. "To twine a garlond for the new" removes it with surpassing beauty. The generous-hearted year lingers for no selfish purpose of his own, but only to 'twine a garland' for welcoming his successor, 'new year.'

Why is the old year so niggardly? Why does he not shower flowers? Why only a garland?

Carefully think over the reasons given below; how beautiful poetically as well as morally:—

- (1) There are only some flowers, lingering like the departing year, not enough for showering; and 'the year' is content with tastefully making a garland.
 - (2) Showering is an act foreign to the serenity of age.
- (3) 'Showering of flowers' symbolises that exuberance of youthful spirits which is short-lived and not permanent and abiding; while 'the labour of love' involved in culling choice flowers and preparing the garland denotes a far deeper, lasting and genuine aspect of love and joy.

Now to sum up the poet's meaning without a metaphor: We have on the one hand an Autumn which has some charms of spring; while on the other the picture of the "New Year" with its new hopes rises before our expectant eyes. Is there a heart with emotions "so dead" that it will not feel the thrill of new hopes and joys when it sees the revered old year, whose beneficent sway for twelve months has enhanced the charms of the place, the trusty, faithful "old year" welcoming the "New-comer" with unusual joy and love?

This is how the jewellers of words set them in a beautiful necklace after they have tested every-one, so as to produce a piece of unrivalled beauty, and all with this the artlessness of the finest art.

The size of the article restrains him, or the author would have gladly analysed some verses of Urdu as well. At some future time he would avail the opportunity of showing to the gentle readers to what extent Naseem's simple verse:—

باقي ، اقي جو کچهه هولے لے – ساقی باقی جو کچهه هو دے دے satisfies this literary test. What to say of the choice of words; even their relative position in a great poet's verse has a charm of its own.

Now let us take up an illustration from the language which prejudice dubs 'vulgar.' Out of the great treasure-house of Hindi the beautiful string which is being presented to the reader is the first couplet of a common villagesong. Hindi poetry is generally so immersed in the hues of nature, and is so free from artificiality that to the people whose tastes have been perverted by something quite different, its very charms appear to be its defects. How can those that have not read Scott's ballads or Firdausi's Shah Nama, but have been accustomed to poetry with

unnatural ideals, appreciate this simple line of Alha.

महुबे वाले वड़े लड़्र्या, जिनके बल को वार न पार

They will perhaps like Jami relish the metaphor of 'chewing almonds in describing the powdering of bones in a field of battle'. But we witness a happy change in the domain of literature as well. The ideals of Hindi and English poetry with their aims of 'holding mirror to nature' are supplying a new inspiration.

Let us now overhear the beautiful talk between Queen Mandodari and Ravana, the Great king of Lamka—

कहैं मदोदर सुनो लंकपत सिया न तेरे काम की हैं। दै दे सिया को पिया यह प्यारी सीता राम की हैं॥

The poet is perhaps a villager and sings his 'native woodnotes wild' without even 'a little' classical study; for he uses 'Madoder' in place of the correct name of the great Queen *i.e.* Mandodari.' Leaving aside this very insignificant flaw, there is in it such a wealth of emotions that it is the barest truth to call it invaluable.

Let us take the first half of the line. Mandodari is one of the cream of Hindu womanhood known to history as पंचकन्या (the five virgins in the eternal purity of their hearts) and the very mention of whose names every morning is considered auspicious by a very large section. Now the husband of such a woman is going to perpetrate a sin, the very thought of which sends a shudder through the whole human frame of a God-fearing person. She is bent upon delivering him from the claws of such a horrible sin. The queenly wife with her penetrating sight of wisdom knows full well that in her husband there has always been the thought of dignity working in its aspect of self-respect, as a moral asset; while in another form, more frequently manifest of late, as pride of power, it has been sapping the very foundation of his character and conduct. This is

the last infirmity of the noble minds according to Milton while for the weak ones it is the first and the last. The queen tries to attain her noble object by appealing to that very pride of power, and sense of self-respect; for her practical wisdom tells her that the success of the appealis ensured much more; if we keep in view the feelings of persons appealed to. Hence in her queenly capacity she addresses Ravana as king with the respect due to a sovereign as such. This is why we hear of respect in कहे; and this is again why Ravana is addressed as देकपत (the lord of Lamka).

सिया and छंकपत: In order to heighten the effect thereof this beautiful antithesis of names is used. The smallest of her names सिया is used for Sita while a two-syllabled high-sounding name (in the words of Stevenson:- 'mouthfull of a name') suggesting the singular dignity of a monarch is used for Ravana. Is not the hint clear as daylight? Mandodari wants to suggest by this skilful contrivance of language that an insignificant woman like Sita is too low for a monarch even to glance at.

Not only this. Sometimes a poet, whom Dr. Rabindra Nath Tagore so aptly likens to the musical reed from the holes of which comes out many-toned voice of Divinity, writes things in which there is much more "than meets the ear": and of the beauties of which he, too, is not infrequently unconscious. Our poet seems to be a villager, and hence it may be quite probable that he never consciously meant to present to the listeners the excellent antithesis of meaning in the form of these two names. As I am told by many Samskrit-knowing friends 'Sia' means one born of a furrow: and Sita was so called because Janak found her in a field. How beauti-

ful is then the contrast of her origin to the position of the lord of the Land of Gold (इंकपत)?

Where the hemistich ends and we have to stop a moment before taking up the next, just there so aptly Mandodari too, needs a little pause to see how her appeal has worked, and to expect a response. But in the brief moment, probably even the first glance at Ravana's face brought home to her queenly intelligence with the rapidity of lightning the terrible reality that under the complete sway of his passion, Ravana has bidden adieu even to kingly pride and self-respect. A quiver of restlessness passed over her body. But the wise queen changes the manner of her endeavour and with an effort of despair puts her whole soul in trying her last weapon. For, is she not a Hindu wife trying to save her husband from a great sin?

Even now in this period of degeneration, the Hindu wife stands unrivalled in the world so far as faithful service and self-sacrifice is concerned. ["Savitri spirit" in the beautiful words of Sarojini Naidu.] It is very seldom that she makes a request for her personal self based on a claim of her rights as wife. It is the last effort of Mandodari and she has yet to solve the difficult problem of her husband's deliverance from the thought of a great sin, while even her husband's pride does not come to her aid. It is then and only then that she asserts with all her force her wifely claims. Can one imagine anything more forceful than दे सिया को पिया in the beginning of the second hemistich?

Is not this sudden change as beautiful as the breaking of a curtain on the stage? In the twinkling of an eye, we see the husband in place of the king and the wife in place of the queen. Instead of कहें of respect and formality we have simple देदे with full force of her

righteous wifely claims. At home and specially in such moments of intense emotion formal words are out of place. The tender word of faut, the word which a Hindu wife reserves for use away from the ears of the world, and that, too, in order to express her purest, sincerest and intensest love for her dear lord, clearly signifies that now she passionately asserts her wifely claims and makes a pathetic endeavour to rouse the affection of her husband, There is a tinge of anger as well. She meant to say; "Wicked Ravana! I am your wedded wife. Why do you cast your eyes on another, while yet I am alive? What right have you to do it "? But the tongue of a Hindu wife, so worthy of worship, which never transgresses the bounds of propriety, cannot give expression to her thoughts in the harsh words suggested above, but uses the beautiful indirect expression यह प्यारी सीता राम की हैं (this lovely Sita is Rama's.) What a beautiful example of Euphemism! What loving reverence for Sita is embodied in careft and हैं ('notice the sound force ' पिया and सिया and the alliteration of qui and surt).

What to say of Behari, 'Tulsi and Sur when even the verses of even common poets are so full of charms? Is not Hindi or its literature fit for forming the subject of study even in the highest university examinations? Is it too much to expect that the Hindu University of Benares will lead the way by making this beautiful literature at least an optional subject in the Collegiate University courses of study?

I congratulate the Hindu University for its making Hindi a subject of study even upto the M. A. standard after the publication of this series of articles in Urdu in Zamana and in Hindi in Prabha. The other Universities, too, have recognized the merits of this language. The question of making

it the medium of instruction is under the consideration of the Hindu University of Benares and it is hoped action will be taken in the near future.

[Several of these articles will be found in Hindi in the 3rd Volume of तुलसी ग्रन्थावली published by the Nagri Pracharini Sabha of Benares on the occasion of the threehundredth anniversary of the great poet.]

N. B. I am rendering the articles into English in order that my appeal may meet the whole English-knowing world, irrespective of caste, creed and clime. My aim is to seek adequate recognition for Hindi language and literature, and specially for my favourite poet Tulsi, in the words of Professor Grierson "the poet" of the East and in the words of the great historian Vincent Smith—"the greatest man of his age, greater than even the Emperor Akbar." (I am quoting from memory.)

CONTEMPORARY THOUGHT REVIEWED.

SHRI SHANKARACHARYA ON SHUDDHI.

One may or may not agree with every little detail of Dr. Kurtkoti's speech, delivered at the conclusion of Miss Miller's conversion, yet the trend of the utterance will be found of interest by all interested in Shuddhi. It was the Arya Samaja that, for the first time in modern days, flung open the doors of Hindu Society to those born non-Hindu, and it was the Arya Samaja, in which the opinion was divided as regards the propriety of converting Miss Miller. Some objected to the performance of this ceremoney as a step preparatory to her marriage with Maharaja Holkar who has already so many wives, and whose

record as a married man is nothing to be proud of. The position of the dominant section of the Arya Samaja was that of opposition to the performance of the rite. No Arya Samaja or Arya Samajist worth the name made her, as Shri Shankaracharya says, they did make, an offer of conversion. We wish the advent of Sharmishtha into the Hindu fold had no dark phase of polygamous motive attached to it. Then, perhaps, it would not draw the attention which in the present case it has drawn. Conversions there have already been. This last instance carries with it the blessings of a Shankaracharya, whose speech, coming from the source it does, marks a new departure in the religious outlook of orthodox Hinduism.

We are meeting here today under the shadow of a great event in the history of the Hindu Dharma. The admission of Miss Miller to Hinduism is a historic event and you all have witnessed the great enthusiasm which marked the ceremony this morning. It has given me the greatest pleasure to have admitted her to the Hindu faith. It may seem to you the most unprecedented thing. For generations the gates of Hinduism have remained shut in the face of those who have sought its portals. Yet it is no new thing. The gates of Hinduism from the earliest times had been opened to all new-comers, but for some extraneous reasons these gates had been closed, and the most powerful reason was the loss of independence of Hindus. Owing to their position of dependence the Hindus had been forced to close up their ranks and limit their sphere to those who had already been Hindus. But today's function marks the re-opening of the gates once more to all who seek its portals in a sincere spirit of conviction.

A FAR-REACHING EVENT.

It is a far-reaching event whose effects you may not be able to realise, but future generations of Hindus will have every reason to be proud of our achievement to-day. It restores once more to the Hindu faith the elasticity and tolerance which were characteristic of it. It opens the path to all seekers of a cosmopolitan religion, and enables them to follow its great truths without violence to their conscience,

There is no doubt that there is need of a true and tolerant religion all over the world and at such a time as this to keep the doors of such a great faith shut against foreign seekers would be to pursue a course of moral and spiritual disaster, and to deny to the world the solace of a true religion.

UNIVERSAL RELIGION.

In this connection I may refer here to a visit that a German professor, Dr. Otto, paid to me recently. He said to me how great was the need of a universal religion acceptable to all embracing the essentials of all religions in this world, less dogmatic and more humane, and he propounded his ideas in a manner that was bound to carry conviction. But I pointed out to him that there was already such a religion; only that its essentials had not been properly appreciated. Hindu Dharma is the most broad-based religion containing some of the highest truths that are required to make religion acceptable to the great majority.

Viewed from this stand-point it is hardly necessary to stress unduly the urgency of Hinduism once more being made a living and growing organism. Judged from this point of view the Shuddhikarma of Miss Miller which was performed this morning is full of greatest meaning to Hindu faith. Though it may seem a small affair to some of you who are apt to connect it with an individual and view it from different stand-points, I am fully convinced that it makes the beginning of a new era for Hinduism. The event has to be considered from four main points (1) the Philosophic, (2) Dharmic, (3) Historical and (4) Pragmatic or practical.

DIFFERENT VIEW-POINTS.

I shall deal with these in their order. From the philosophic stand-point the ceremony that we have witnessed to-day is a matter of great rejoicing to me. It shows the inherent greatness of Hindu philosophy, for the simple reason that it marks out the Hindu faith from other faiths. It may not generally be known that all the religions do not rest for their support on their philosophies. This accounts for the fact that some religions are called revealed while others are known as inspired. The Bible says: "Love thy neighbour like thyself." The Bhagwad Gita enjoins the same truth. But

why should one look upon others as oneself? The Bible does not answer this question. Why should one do so? That is because it is essentially non-dualistic and Christian philosophy is dualistic. There is no philosophy in the world which is non-dualistic except the Vedic one. So other religions have to look to Vedic Philosophy for their support. Besides other religions maintain that the world was created by God. But Hinduism teaches us to look upon the world as God. It is no wonder that such a faith as ours should make a powerful appeal to others or that Miss Miller should have been attracted to Hindu philosophy.

SHUDDHIKARMA AND ITS SIGNIFICANCE.

There are some to whom Shuddhikarma may seem inconsistent and contradictory. But these are people who look upon Hinduism in a restricted sense. And because of this they hold that Hinduism is not a proselytising religion and that it cannot take new recruits. But such a view is an erroneous one. A discerning eye will readily see that the Hindu faith far from being so narrow and limited is capable of absorbing new forces and withstanding new shocks. Some people ask what is your spiritual authority for admitting foreigners. If I may answer a question with another question where has Vedic Dharma recognised the existence of other religions ? There is a Vedic text which clearly says that Dharma is foundation of the entire universe. Vedic Dharmra embraces all points essential to human welfare, and it is therefore natural that it should cover everything conducive to the well-being of world. All other faiths are obviously extensions of isolated creeds comprehended within the For instance Christ enlarged upon the limits of Vedic Dharma. tenets of peace while Mohammad selected the creed of aggressiveness as the governing factor of its creed. In the same way of other faiths as for instance Jainism which lays stress on Ahimsa or non-violence. There is no need to enlarge upon this side of the matter. Hinduism contains all these truths which are scattered among many religions and all faiths. It enjoins upon its followers to act according to special conditions keeping in view the welfare of the world and promotion of the brotherhood of man as the sole aim of their faith. This is not all. Christianity teaches that God is at the same time it recognises that God is super-personal meaning thereby that He can be personal without losing His omniscience and omni-potence.

TOLERANT HINDUISM.

Thus you will see that Hinduism does not oppose those who hold the belief that God is impersonal nor do they exhort those who believe in His personality. People are free to offer worship to Him in His personal aspect. It is clear that Hinduism shows the greatest tolerance for both schools of thought—those who recongnise the personal conception of God and impersonal character that is attribu-So there is nothing which is opposed in reality to ted to Him. Hindu Dharma or which does not fit in with its conception of There is about it no sense of difference in regard to Dharma, But those who think that the part is the whole may be taken into the fold of those who regard part as the part and the At the same time Hindu faith affords the whole as the whole. broadest platform to all those who possess different talents and wish to contribute to the sum total of human happiness and the perfection of their faiths.

DHARMA ENLARGES FAITH.

Therefore to admit Christians or Mohammadans to Hinduism is not to ask those who seek it to give up their faiths but rather to enable them to enlarge their outlook and widen their horizon and live a broader and more tolerant life doing what lies in one's power to promote the happiness and the content of the world. That is in short the essence of Hindu Dharma.

HISTORY OF CONVERSION.

Now as to the Historical aspect of conversion or Shuddhi there are innumerable instances of the admission of foreigners to Hinduism. From the time of Mahabharata to the time of Asoka and Chandragupta and even almost to the times of the Mogul invasion there have been many number of instances of such conversions. You might have heard about Arjuna's marriage with Ulupi and Ulupi according to modern historical research has been recognised as an American woman. Then there is Kanva Muni who, Bhavishya Purana relates, went to Egypt, brought 10,000 recruits and had them

taken into Hinduism and absorbed within the four Varnas. It is related of Jaratkaru Rishi that he married a Naga Kanya and treated her as his Dharama Patni. Nor can a reference be omitted to Asoka and Chandra who married foreign wives after converting them to their own faiths. There are innumerable inscriptions and coins and literature extant on the subject and these are published and some of these researches have been embodied in recent publications of Indian Antiquary.

IMPORTANCE OF EVENTS.

From the practical point of view it is hardly necessary to emphasise the importance of the event. Too much stress cannot be laid on the significance of the admission of Miss Miller to the Hindu Some difference of opinion has been expressed mainly on faith. account of the possible sequel to the Shuddhikarma. Some people have taken strong exception on the score that Miss Miller is to be married to the Maharaja Sir Tukajirao Holkar. I have no wish to discuss this aspect of the matter which is purely personal to the parties concerned. The most important consideration would be the admission of a seeker who wants to be taken into the Hindu faith out of her or his inborn conviction and admiration for the faith. It cannot be denied that the ultimate intention has been bearing on the question, but the question cannot be solely determined on that ground alone nor can be allowed to reflect a sense of responsibility. I want those who are objecting to the conversion on the ground of the proposed marriage to consider whether a doctor would be justified in refusing medical aid to a sick man on the ground that if the man is restored to health he proves dangerous to the society. That is no concern of a true doctor. His business is to give all the best assistance to his patient and leave the consequences to take care of themselves. If the man proves dangerous there are other agencies to take note of it and deal with it. Such should also be the attitude of all informed persons concerning the admission of foreigners to Hinduism if they seek it in a true spirit of devotion and sincerity.

The position to-day in regard to Miss Miller's conversion is not much different. She has conceived a great regard for Hinduism and has expressed a sincere desire to be admitted to that faith. Is it

just or fair, I ask, to refuse her the solace of a faith which has appealed to her powerfully and evoked her intense admiration?

Exception has been taken on the ground that these mixed marriages should not be encouraged and the conversion of Miss Miller is said to be the encouragement in that direction. It is difficult to endorse the view though one may be inclined to sympathise with the doubts entertained by these people. It seems to me that there is some confusion of thought and a difference between this case and other cases. Here is a woman who sincerely desires to be taken into her new faith and it seems to be unfair to deny her the opportunity. The matter has to be judged on its own merits free from any preconceived notions or prejudices and it is no less important to bear in mind the fact that Miss Miller has given a categoric undertaking that she would remain true to her new faith and maintain its truths. In view of this if any undesirable consequences follow from such conversions, society would be able, I am sure, to deal with these cases. But I do not think that anyone would be justified in shirking responsibility from an apprehension of future trouble.

DUTY OF THE GURUS.

It is the only duty of God, Dharma and Gurus to show the path of light to all who seek it. But if they abuse their opportunity, there are other means by which the consequences can be countered. Some people have expressed their apprehension that this conversion has been effected for fear of the parties concerned embracing some other religion such as Mohammadanism, to facilitate their aim being achieved. But such apprehension is unfounded. I have entertained no such fears. The only apprehension that I have had is that I might be failing in my duty towards Hindu Dharma if I did not act in the manner I have done.

A PERSONAL VIEW.

Apart from all this I have had occasion to discuss with Miss Miller her real views and I am glad to say that the impression I derived from her conversation is that she is sincere and earnest in her sire to be admitted into the Hindu faith. You will remember

that she had received voluntary offers of conversion to Hinduist from various institutions such as the Arya Samaj, Satvashodak Samaj and Hindu Sabha, but she was determined that, if at all, she would be admitted into the Hindu faith in a regular manner by this Pith and none else. And that shows the earnestness of her purpose. I have said already, she has unequivocally declared her desire to remain true and constant to the Hindu faith and it is my sincere hope that she will conduct herself in a manner that will remove all prejudices and win the confidence of the brothers and sisters of the faith which she has of her own free will and choice selected for herself. It is also my carnest hope that the event will be justified in every way and ultimately conduce to the glory of the Hindu faith and its emancipation from its thraldom of ages. announce here for the information of every one of you that I have bestowed upon her the name of Sharmishtha and I am confident that our new Sharmishtha will prove in every way worthy of the honoured name she bears from now.

THE WORLD OF BOOKS.

A Study of Shinto, the Religion of the Japanese Nation. By Genchi Kato, D. Litt.

The author has summarised in this volume the substance of his lectures on the subject, which he has for a number of years been delivering in the universities of Japan. Under the influence of European theorists he assigns every superstition to past ages, and every intellectual and ethically sublime conception in the realm of religion to later evolution. This chronological setting, which appears to be an obsession of western orientalism, apart, we have, in this book, given side by side, both the lower and higher sides of Japanese religion. The following quotations from Shinto scriptures will at once strike the reader as reproductions in Japanese, as it were, of ideas from the Vedas:—

So Urabe-no-Kanekuni says:—

"E'en in the single leaf of a tree,
Or a tender blade of grass,
The awe-inspiring Deity
Manifests Itself"

(Kanekuni-Shinto-Hyakushu-Kasho.

Z. G. R. k., vol. III, p. 699.)

The oracular utterance ascribed to the Awaka-Daimyojin breathes the same spirit :—

"Behold the azure sky,
The mighty vault o'er all;
While here the softly blowing breeze
Swaying the myriad pine-wood leaves
Plays Nature's own sweet air,
In Nature, God's glory shines,"

The Buddhist priest Tada-Kosen of the 19th century says of the pantheistic aspect of Amaterrasu-Omikami:—

"Spring flowers and autumn leaves!
Emanations all are they
Of that bright light divine,
By Heaven's radiant Godless shed
Upon this Earth to shine"!

In the poem of the Emperor Kokaku (1771-1840) we read:—
"The vital food of which we daily eat,
No less the raiment that we don, so fine,
And e'en the smallest motes our eyes that meet—
All own the governance of Law Divine"!

The Shinto theologian Tachibana-no-Sanki of the Tokugawa Regime also says :—

"In each of the three wondrous worlds of life—
The past, the present, and that yet to come—
The first before our birth, the second now,
The next to open when we breathe our last—
Through all are we maintained by Grace Divine"!

The Affinity Between the Original Church of Jesus Christ and Islam. By Al-Haj Lord Headley. Published by the Trust for the Encouragement and Circulation of Muslim Religious Literature, The Mosque, Woking. Price 2 shillings.

The title of the book would prepare the reader for results of deep research into the original teachings of Christ with which the similarity of the teachings of Islam may have been pointed out. In one chapter alone an attempt has been made to show that most of the conventional part of modern Christianity is a continuation of Mithraic superstitions. The positive teachings of Jesus, which the Prophet Muhammad came either to restore to their original purity or else to improve upon, are nowhere so much as touched upon. Islam is first given out to be 'a

religion possessing some six hundred years of additional enlightenment' (p. 11,) and at a later page (p. 86.) his (Christ's) religion, 'purged of fallacies by making a clean sweep of the man-made dogmas. These 'man-made dogmas' are later innovations. Is 'additional enlightenment' simply an expurgation of these innovations, or is it an improvement on the original religion of Christ? The Quran assigns to Adam, the first man, or perhaps men, a perfect religion-' names of all things.' Yet this neo-Muslim must subject his primitive ancestor to a state of ' pathetic simplicity, surrounded with things he could not understand.' He must see his 'poor savage ancestor' groping about 'his way.....in company with prehistoric animals,' and let him have a glimpse of true religion after a painful process of long intellectual evolution. Why at the Quran, this evolution, or else possibility of textual interpolation, and a natural consequence of it, a new expurgatory dispensation, should stop, is a mystery.' Has God grown wiser or has evolution lost its capacity of further progress?

Lord Headley rightly objects to the Christian dogma of original sin. But is not that same story of Adam's fall re-iterated in the Quran? How does Islam explain the origin of sin? As long as the postulate of creation out of nothing is upheld in Islam, the first seed of sin, as of everything else, must be God who alone is beginningless. Predestination, and arbitrary allocation of pleasure and pain, are logical sequels of the doctrine of creation.

Lord Headley does well to make salvation depend on actions of men and not on their lip-profession of a creed. But that is not traditional Islam. For his neo-Islam he takes the cue from Modernist Christianity. A more

appropriate title for his book would be 'The Affinity between neo-Islam and Modernistic Christianity,' both of which owe a great deal to the theological and metaphysical teachings of the Arya Samaja. We welcome this new interpretation, forced as it is, as leading ultimately to a unification of the religious outlook of various churches.

Buddhist Ideals. By Kenneth Saunders. Published by the Christian Literature Society for India, Madras.

This is an appreciative study of Buddhistic scriptures. Were it not for a forced attempt to emphasise at every point the imaginary superiority of Christian teaching in that behalf, the book would form interesting reading. The author looks upon Buddha as a precursor of Christ. He finds in his teachings imperfections, which a little reflection would show, are a figment of the author's own brain. An appendix contains a summary of answers to questions circulated among missionaries in Ceylon. They disclose the real purport of the book, which is not quest of truth, but pushing Christian propaganda.

The Cross in the Crucible. By Sukumar Haldar, Ranchi. Price Rs. 5-0-0.

The author is already known to the readers as the writer of 'The Lure of the Cross.' This book continues his critical examination. For the modern exploitation of non-Christian peoples by Christian nations he holds Christianity directly responsible. The Portuguese invasion on India, for instance, writes he, was authorised by the Pope. The author of 'The Religions of India,' a lecture delivered to the Victoria League, is quoted as having written, 'A long start was obtained by the Portuguese who relied, as lawyers say, on a Donation of the Pope, in return for which they were pledged to establish Christianity in India.' For the Pope, as the vice-regent

of God on earth, was the master of the whole world. The stories of prophets and saints of the Old Testament are shown to be direct encouragements to crime and sin. Emerson is said to have told the Calvinists:—'I agree with everything you say, with one small exception—your God is my devil.' The history of some of the gross malpractices and horrors, of which the Church of Christ has been guilty, is alluded to in brief to show that the maladies of the pagan world demand some other panacea than the acceptance of the Christian creed.

EDITORIAL REFLECTIONS.

THE GURUKULA ANNIVERSARY.

The anniversary of the Gurukula held during the last Easter holidays was the first Gurukula Mela celebrated on its new site, situated this side of the Ganges. A city of tents had been set up by the combined labours of M. Raghubar. Dayal and Pandit Chandramani, and thousands of people had collected on the very first day of that holy festival, sacred to the Goddess of Learning. A walk along the bank of the canal running close by the site of the Mela, both during moon-lit nights and in the pleasant April mornings, opened vistas of fascinating scenery to the sight. The rows of hills in front, rising higher and higher as they gradually loomed into view in the distance, were nature's irresistible lure, which the verdure that clad them made the more enrapturing. The murmer of the water flowing by the side of the huge concourse,

drowned in day time by the din of pilgrims, was in the night distinctly audible. Whatever the theme which the song of the stream celebrated, it struck a note of endless longing in the heart of the hearer, and its tune which knew no break, by its prolonged sweet symphony sent him to sleep. Lay eternal borne on and on by the Ganges of Time!

The anniversary was a series of conferences, symposiums, songs, speeches, lectures, sermons. Pandit Buddhadeva Vidyalankar who presided at the Samskrit Sammelan read a short address in Samskrit which reminded the audience of the good old days of India's youthful vitality when this language of gods was a living human vehicle by which chiselled human thought found exquisitely chiselled expression. The National Education Conference over which Dr. Zakir Hussain, Principal, Jamia Millia Islamia presided, passed resolutions recommending the adoption of a national system of education by all communities in India. An inter-university debate was held on Imperialism, in which students of Jamia Millia won. They carried away the trophy, which was a Silver Swan, named after the august founder of the Gurukula, Shraddhananda Hamsa. The small pretty speech in which Dr. Zakir Hussain expressed his joy over the victory of his pupils stirred deeper, more pathetic feelings than such victories generally arouse. He said the victory was to him a source of joy not because it was the victory of his boys, but because it secured to his university the Swan which bore the name of Swami Shraddhananda of beloved memory. Unfortunately the name of his community was associated with the murder of that illustrious martyr. would place the Shraddhananda Hamsa in a conspicuous place in his Jamia, where every Muslim would do homage to the memory of the great Shahid, and thus atone for the sin committed by an abject follower of the noble faith of Islam. Poctor Zakir Hussain, with his unassuming manners, his sincere simplicity, his assimilated learning, and his deep-rooted love of his country and religion, made his mark in the whole assemblage as a man of few, but chosen and apposite, words. He appeared to drink every word and indeed every motion of the speakers and performers in that huge Mela. He had come to appreciate and learn, and what harm to him if incidentally he happened to teach and impress.

At the Sarva Dharma Sammelanam Revd. Ali Bakhsha read his paper on behalf of Christianity to show in what respects the teachings of his faith ran parallel to those of other faiths. Pandit Chamupati and Acharya Ramadeva represented the Arya Samaja. Bhai Indra Singh emphasised in his address the points of contact between Sikhism and the Arya faith. A Jain gentleman represented Jainism. Swami Vedananda Tirath presided over this Sammelan. At the conclusion of this conference a Christian preacher was, according to a previous arrangement, given permission to raise objections against Shastric validity of Shuddhi. Pandit Buddhadeva Vidyalankar established on the authority of the Veda that conversion of non-Aryas was not simply a right but a bounden duty of Aryas.

Under the presidentship of Mr. Javahar Lal Nehru, a discussion was held on the Madras Congress resolution on Hindu-Muslim unity. The president in his concluding remarks elucidated the position of the Congress, and recommended its acceptance by the public at large as the only practicable expedient step that can be taken at the present juncture.

The Dikshanta Samskara was a highly impressive

ceremony, which contains, as in an epitome, the soul of the whole Gurukula movement. Twenty graduates were o this occasion given the various Gurukula degrees, and vested with University robes. The Acharya read to the the immortal Upadesha of the Taittiriya Upanishadinterspersing it with his lucid commentary which, with its heart-felt pathos, went into the hearts of the whole audience. The Convocation Address of Principal Vaswani was a brilliant vindication of the Gurukula ideals. As he, towards the end of his speech, exhorted the new graduates to take upon them the vow of service and sacrifice, he appeared to be himself lost in the forceful appeal of his message. Words fell from him as sparks of fire. He stood on the pulpit as an inspired apostle of love and service. Of the many benedictions, of which the new snatakas were recepients, that given by Doctor Zakir Husain was a modest, but forceful plea for making religious propaganda, for which the Doctor believed, the Gurukula had pre-eminently prepared its pupils, a bond of unity between the communities, not at all a bone of contention. Pandit Vishvambhar Nath, who in the absence of the President of the Arya Pratinidhi Sabha, was acting as Chancellor, closed the ceremony with his high-pitched speech, emphasising the organic oneness of the whole human family. The suffering of one member was in reality the suffering of the whole organism, while the healthy growth not of one single part, but of all parts simultaneously, could alone in hard fact, be the growth at once of all parts collectively and of each part singly.

The Acharya's appeal for funds was followed by a spontaneous pouring in of funds. At a later sitting the total collections made were announced to amount to a la and a half of rupees in cash and about half a lac in

promises. Of these Rs. 15,000 were promised by H. H. Shri Nahar Singh, the Maharaja of Shahpura for the erection of a marble Yajna-shala., and Rs. 10,000 by the chief of Kalakankar for the erection of a hospital. The Maharaj Kumar of Shahpura, who had donated Rs. 30,000 at the last year's anniversary, promised Rs. 1000 more this year. To Shri Nahar Singh as a personal devotee and pupil of Rishi Dayananda, was presented an address on behalf of the Pratinidhi Sabha, after which in the midst of great eclat and enthusiasm he laid the foundation-stone of the New Gurukula building.

One deplorable occurrence in the Gurukula anniversary was the breaking out of fire in a part of the pilgrims' camp. Hard wind was blowing, and though for some time the flames rose high and spread from row to row of the sarkanda sheds, inspite of the vigorous efforts of self-denying rescuers of the persons and properties of the unwary visitors of the Gurukula Mela, Heaven be thanked, not a single life was lost, and when after this calamity, the Pandal, the bazzars, the camp and the tents were again full of life and ardent bustle, it appeared the Gurukula had, just on its entry into its new locality, passed through an ordeal of fire, and come out successful.

EMERSON'S BIBLE: THE VEDAS

In an article contributed to *The Monist*, Arthur E. Christy traces the source of inspiration of Emerson, the American seer, to the Vedas. He culls passages from Emerson's own pen, some of which we reproduce below:—

"The most original book in the world is the Bible. This old collection of the ejaculations of love and dread, of the supreme desires and contritions of men, proceeding out of the region of the grand and eternal, by whatsoever different mouths spoken, and hrough a wide extent of time and countries, seems to be the

alphabet of the nations and all posterior literature either the chronicle of facts under very inferior Ideas, or, when it rises to sentiment, the combinations, analogies, or degradations of this. People imagine that the place which the Bible holds in the world it owes to miracles. It owes it simply to the fact that it came out of a profounder depth of thought than any other book, and the effect must be precisely proportionate. I have used in the above remarks the Bible for the ethical revelation considered generally, including, that is, the Vedas, the Sacred writings of every nation and not of the Hebrews alone—."

In 1840 he wrote to a friend ;-

"In the sleep of the great heats there is nothing for me but to read the Vedas, the Bible of the tropics, which I find I come back upon every three or four years. It is sublime as heat and night and a breathless ocean. It contains every religious sentiment, all the grand ethics which visit in turn each noble poetic mind, and nothing is easier than to separate what must have been the prime-val inspiration from the endless ceremonial nonsense which caricatures and contradicts it through every chapter. It is of no use to put away the book; if I trust myself in the woods or in a boat upon the pond, Nature makes a Brahmin of me presently: eternal necessity, eternal compensation, unfathomable power, unbroken silence... This is her creed. Peace, she saith to me, and purity and absolute abandonment—these panaceas expiate all sin and bring you to the beatitude of the Eight Gods."

This was the writer's impression after a study of translation, for to the original he could not have access.

HIS DEBT TO BHAGAVAD GITA.

That Emerson used to read the Bhagavad Gita to his great spiritual benefit is a matter of common knowledge. He himself writes:—

I owed—my friend and I owed—a magnificent day to the Bhagavat Gita. It was the first of the books; it was as if an empire spoke to us, nothing small or unworthy, but large, sereif, consistent, the voice of an old intelligence which in another age and another climate had pondered and thus disposed of the same questions which exercise us. Let us now go back and supply minute criticisms to it, but cherish the venerable oracle.

ON TRANSMIGRATION.

Emerson was a believer in transmigration. In the Journals of 1845 he writes:—

"For this Indian doctrine of transmigration, it seems easy of reception where the mind is not preoccupied. Not more wonderful than other methods which are in use, and so readily suggested, not only by the manners of insects but by the manners of men. Here is a gentleman who abused his privileges when in the flesh as a gentleman, and curtailed therefore his amount of vital forec. We cannot kill him for souls will not die. This punishment, selfimposed, is, that he take such form as his diminished vital force can maintain. Now it takes, to make a good dog, say, half a grain; to make a great general, a pennyweight; a philosopher, two; a poet, ten; and a good and wise man, a thousand pounds. Now our ill-behaved man, on emerging from his rotten body, and a candidate of new birth, has not enough to maintain himself as a man, and, with his diminished means, nothing is left for it but that he should take a turn through nature, this time as a monkey. That costs very little, and by careful governance in the monkey form, he shall be saved something and be ready at his return to begin the world again more decently, say, as a dog. Good Hottentot, he will rise, and one of these ages will be a Massachusetts man."

"What other account is to be given of those superfluous triflers who whisk through nature, whom we are sure we have seen before, and who answer no purpose to the eye while they are above the horizon? They are passing through their grub state, or are expiating their ill economy of long ago....' Travelling the path of life through thousands of births."

ON ATMA.

Emerson's conception of Atma is that of an entity, a substance, not of a quality or of a thought.

The soul in man is not an organ, but animates and exercises all organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty but a light; is not the intellect or the will, but master of the intellect and the will; is the background of our being in which they lie—an immensity not possessed and that cannot be possessed. From within and from behind, a light shines through us upon things, and makes us aware that we are nothing, that the light is all."

ON VEDIC THEOLOGY.

In the Journals of 1866 he wrote:-

In the history of intellect, there is no more important fact than the Hindu theology, teaching that beatitude or spreme good is to be attained through science: namely, by the perception of the real from the unreal, setting aside matter, and qualities and affections or emotions, and persons and actions, as mayas or illusions and thus arriving at the contemplation of the one eternal Life and Cause, and a perpetual approach and assimilation to Him, thus escaping new births and transmigrations....Truth is the principle and the moral of the Hindu theology....Truth as against the Maya which deceives Gods and Men; Truth the principle, and Retirement and Self-denial the means of attaining it."

How West can be Saved.

In Emerson's opinion, the salvation of the West lies in becoming Oriental, i.e., in imbibing the spirit of the Vedas.

"There is no remedy for musty, self-conceited English life made up of fictitious, hating ideas,—like Orientalism. That astonishes and disconcerts English decorum. For once there is thunder he never heard, light he never saw and the power which trifles with time and space."

SOCIAL SERVICE,

The following are a few of the resolutions passed at the Bombay Social Conference. To social workers in other provinces they will point out lines along which social reform is needed.

PROSTITUTION.

(i) (a) This Conference considers that the brothel is the chief ally of the procurer and the pimp, and without it, it would be practically impossible for them to carry on their nefarious trade. It further enables them to ill-treat, torment and to exert an overpowering influence over their victims. (b) This Conference while expressing its gratification at the action taken by the Government of Bombay and the Bombay Legislative Council for passing the Bombay Prevention of Prostitution Act of 1923 and the Children Act of 1924 is of the opinion that the evils of commercialised vice will not be adequately tackled unless (i) brothels are made illegal and (ii) steps are taken to remove the tolerated vice district in the City. (c) This Conference recognises at the same time the material difficulties in the way of suppressing brothels immediately. It, therefore, recommends that the policy of closing the brothels should be carried out by gradual stages, within a period of three or five years. It is further of opinion that the existence of brothels in crowded residential localities and on the main tram routes and in the vicinity of schools, is detrimental to the morals of young persons in so far as it leads to the immature arousal of the sex interest in children and young Moreover it gives a glaring gratuitous advertisement to the haunts of commercialised vice. (d) Therefore this Conference recommends that Government be moved to take action in this matter by introducing necessary legislation and also to deport all foreigners openly practising prostitution in the City. (ii) This Conference also recognises the necessity for imparting knowledge about the facts of life (sex hygiene) and the intimate relationship between Prostitution and venereal disease. (iii) This Conference advocates the abolition of certain customs such as Devadasis which lead to this evil. Proposed by :- Mr. H. W. Bryant, Seconded by Dr. Miss Jerbanoo Mistri, L. M. & S.

INTERNATIONAL TRAFFIC IN WOMEN AND CHILDREN.

This Conference records its appreciation of the work of the League of Nations in appointing a Body of Experts on Traffic in women and children. The Report recently made public of their investigation in 28 countries is a revelation of the scope and extent of the Traffic in the West and of its relatedness to Eastern Countries. This Conference records its satisfaction that 23 out of 42 countries who are members or non-members of the League of Nations have abolished licensed houses. In view of the world significance of this evil, and the necessity for co-operative measures to root it out, this Conference earnestly requests the League of Nations to extend the Enquiry of the Special Body of Experts to India. Proposed by :—M. Kanji Dwarkadas, M. A. Seconded by :—Dr. P. N. Daruwala, Bar-at-Law.

VILLAGE WELFARE.

(a) This Conference is of the opinion that with a view to attain effective village reconstruction it is desirable that life in every village should be gradually ameliorated and advanced through such agencies as Village Planning Societies, Village Social Service Leagues and Co-operative, Literary and other Societies and Leagues.

(b) A net-work of such Societies and Leagues should be spread out all over the Presidency controlled by one Central Board so that rural life might become a unit in the process of the growth and development of our Indian Nationhood thus yielding the greatest good of the country from every utilitarian point of view. (c) This Conference commends to the notice of the public and Government the experiment in Rural Welfare Work carried on by the Deputy Commissioner, Gurgaon District, for the last six years, and suggests that experiments on similar lines be instituted in consultation with prominent rural workers in the Presidency. Proposed by:—Mr. A. V. Thakkar, L. C. E. Supported by:—Mr. R. K. Dadachanji.

"This Conference urges that effective measures be taken for relieving unemployment by the following amongst other methods.

(a) By organizing efforts so as to help boys towards the end of elementary and secondary grades of education to make a choice between further training and entering on a practical career (suitable to the brains and means of the boys) so as to provide for suitable bifurcation, by means of vocational training, at the right stage and prevent overcrowding in the literary, legal and medical institutions and professions. (b) By introducing and developing cottage industries in every District. (c) By establishing employment exchanges in industrial centres, launching schemes of unemployment insurance, framing programmes of public relief works for periods of trade depression and other measures." Proposed by:—Mr. F. E. Bharucha Seconded by:—Dr. T. C. Khandwala.

PROHIBITION.

(a) This Conference appreciates the declaration of the Bombay Government for total prohibition as the goal of its excise policy and urges that with that end in view all intoxicating drink and drug shops be abolished, inspite of financial loss caused thereby, as (b) This Conference draws public attention to early as practicable. the still existing menace of the liquor traffic in western India, to the large proportion of hard-earned money spent on liquor by the working classes and to the close relation obtaining in so many cases between alcohol and prostitution as well as to other evils moral and social and appeals to the public to work in every direction to urge upon Government the necessity of carrying out of the above policy and so remove this great evil and social temptation. (c) This Conference, while recording its gratification at the fifty per cent, reduction in the consumption of country liquor in the Bombay Presidency during the past five years, urges upon the Government the imperative and immediate necessity of embodying in a definite statute an uninterrupted continuation of rationing as would yield a five per cent annual decrease in the liquor supplied to the people of towns and ten per cent. to those of rural areas.

(d) This Conference also urges upon the Government of India the necessity of bringing its policy in regard to foreign liquor in line with the policy of prohibition in the Presidency until such supplies are terminated. Proposed by :—Mr. D. D. Gilder, Seconded by :—

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(3). News ef Buddhists' Activities in India and other countries.

(4). Notes and Reviews etc., etc., etc.

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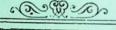
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Erratum.—On page 118 of our April number in notice "The Cross in the Crucible" the price of the book was wrong mentioned as Rs 5-0-0. The price is Rs 2-0-0 (cloth); Rs 1-4 (paper covers.)

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THE

VEDIC MAGAZINE.

AND

GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."-Manu.

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YAJUR VEDA.

VEDA PRIYA.

CHAPTER VI.

INTRODUCTION.

HE education of the child, as pointed out in a previous chapter, begins in the womb. Before he is made a regular student of a Gurukula, he receives his training first at the hands of his mother, and then at the hands of his father and those with whom he comes in contact. The mother, whom first conception, and then bringing up, of children keeps busy in a most important, a most sacred occupation, and who, because of these absorptions within household walls, cannot attend to the affairs of the world out-

side, requires at every step her husband's assurance that his manly arms protect her. In the Veda this assurance is repeated at the commencement of every new chapter in her life. She is 'the best of teachers'. By means of the nectar which wells out from her breasts, she sets flowing for the baby its first fountain-head of exuberant life, both physical and spiritual. From what food this ambrosia will be brewed is a question on which she cannot bestow too much care. The most potent constituent in the honeysweet suck which her baby absorbs from her bosom will be her heavenly love which only mothers know how to feel and share with their offspring. Let her not lose her temper, for this poisons milk, especially if the child be at the time sucking. The mother is the child's whole world. All the three regions, heaven and earth and the void between, are for him compressed in the mother's affectionate body, her eyes his heaven, her lap his earth, her breasts the region between.

More than a month after birth, the child is carried outside the house. This is his niskramanam. He is taken to a garden and shown in the day-time the sun, and in the night the moon, so that his first glimpse of the universe is a vision of light.

He is 'a child of heaven', and care is taken that on earth, too, he comes in contact with heavenly people. The Acharya, to whom he will be entrusted, when of age to be left in the Gurukula, symbolises in Aryan society all aspects of beneficent influence that can be found in human company and in earthly guardianship. The parents, during his tender years, take the place of the Acharya, and in their behaviour towards him, try to personate the future preceptor.

When dentition has begun. i.e. when he is of six months or thereabouts, he is given solid food to eat. How this food will help in the growth of both his body and mind is the theme now of their thoughts and prayers.

Of every Aryan ritual, the burning of fire and the oblation to it of butter and odoriferous substances is the principal feature. Verse II contains, as in a nutshell, the import of this Yajna. The performance places you, as it were, in consonance with the powers of nature. Like air, your life-job is to promote the

welfare of the whole universe. Like unto fire, you are a messenger of heat and light, wherever you go.

Verses 14 and 15 emphasise that every detail of the child's life, every minute part of his body, and every little movement of his heart and head, requires punctilious attention on the part of his parents.

Between the ages of one and three years is performed the first barbering, the Mundanam. Ere this the head was too tender to bear the touch of the razor. Now that it has grown hard enough, this performance will help in the growth of the hair and make for perfect cleanliness. That the razor used is sharp and has, before it is used, been sterilised, so as not to communicate infection, should be seen at the outset. The Veda directs the attention of the parents to this important detail by making them address, in loving, invocatory tones, the blade to be used.

From verse 20th, the child is prepared for admission to the Gurukula. He goes for growth towards godly ones; in which undertaking his friends and elders rejoice. The scope of the education which he will receive there, is indicated in verse 21, where he is exhorted to go to the sea, to the firmament, to heaven and earth, to his own organism within and the macrocosm working on the same principles outside, for book knowledge to the Veda, and for practical application of the same truths to the book of nature. He prays for gifts of both head and heart. The Yajna he performs at the Guru's sacred fire, covers in its sweep, as in his tender years his mother in her love seemed to him to cover, the heaven, the earth, and the wide expanse between.

In case the child is female, the parents, besides making provision for her physical, intellectual and spiritual unfoldment similar to that made for a son, have also to see more particularly than in the case of the latter, that she is married to a proper husband. Girls are much more sentimental than boys, and to guard against the greater liability in their case to be misguided by a momentary impulse, the obligation of the parents to extend to them the benefit of their

riper judgment is greater. A pitfall at this critical stage means ruin of their whole lives. The parents are reminded of this duty here, as the motherly function, in which womanhood finds its highest fulfilment, will form the keynote of the education of girls.

The brahmacharis of the Gurukula, while on the one hand, they look to their Acharya for spiritual inspiration, forsake not their attitude of affectionate dependence to the mothers of the community, whose common progeny they now regard themselves to be. This keeps them in commune with the vital springs of the whole communal life.

Before her darling takes leave of her to go and complete his training at the feet of the Guru, the mother is assured that it is his evils of which they will in their loving care purge him. The natural wrench she feels at the prospect of his separation from her for a number of years is drowned under her benediction, which she closes with the prayer that the Lord of all treasures, to whom she is in full faith entrusting the darling treasure of her bosom, be his help, his prop, his constant guide, friend and philosopher.

1. To the mother: Under the inspiration of Inspirer Divine, with the arms of a Physician-surgeon, with the hands of a Sustainer I take hold of thee. Woman art thou. Thus the necks of devils I cut asunder.

To the child: Combiner art thou, remove from us hatred, remove mean-nesses. For heaven, thee.* For the expanse between thee. For the earth thee. Purified be regions, the dwelling-places of fathers. A seat of ancestors art thou.

2. To the mother: Leader art thou, best combination of exalting virtues. Take care of this (child.) On thee will he depend. May Inspirer divine saturate thee with honey, with herbs of propi-

^{*} Heaven stands for things of the spirit, the middle region for acquisitions of the mind, and the earth for things earthly.

tious fruition.* With thy brow hast thou touched heaven, with thy trunk hast filled the expanse between, with thy feet hast steadied the earth.

- 3. To the child, when fit to be taken outside: What places we like for thee to go to, where rays of manifold lustre run about, there, forsooth, is the highest manifestation of the Immanent Lord of wide reach. An acquirer of knowledge, an acquirer of valour, an acquirer of wealth that sustaineth I foresee thee. Make knowledge steady; make valour steady, make life steady, make (our) line steady.
- 4. Look at the deeds of the Immanent Lord—how He maketh ordinances binding. The closest Friend of the living one.
- 5. That highest manifestation of the Immanent Lord the seers always behold as spread all round, just as the eye (seeth) what is there in light.
- 6. To the child: Fit to be encompassed art thou. Let people godly encompass thee. May this performer the treasures of men (encompass). Of heaven art thou the son. This is thy abode. Thy (mate) the animal of the forest.
- 7. Approaching close art thou. Close have men godly longingly approached godly ones, who lead best, (saying,) 'Fashioner divine, deposit in me treasures. Our offerings give thee pleasure!'
 - 8. The Guru's response: † Possessed of treasures, rejoice.

The disciple's request :: Master of great ones, deposit in us treasures:

The Guru: Thee, as an offering to godly being, I bind with the string of truth. Bear up, manly one.

9. Under the inspiration of Inspirer Divine, with the arms of a Physician-surgeon, with the hands of a Sustainer, I bind thee as one, to knowledge and power consecrated. With waters thee, with herbs thee (we nourish.) May thy mother help thee with her consent,

^{*} Reference apparently is to the mother's milk with which the child will be suckled.

[†] The parents are at this stage in the place of the teacher, with whom the education of the child will culminate. The Veda makes them now personate the Acharya, and commence the process of training which the latter will in due course finish.

may thy father, may thy brother of the same mother born, may thy friend who is of thy company (help thee.) As one to knowledge and power consecrated, I anoint thee.

- 10. At the first taking of solid food: Absorber art thou of waters. May food godly be to thee of sweet taste. May what thou tastest be an offering to godly existence. May thy breath be at one with the air; thy limbs at one with things sacred to yajna, may the performer be at one with the boon (he longs for.)
- 11. To the Teacher and the Taught: With butter saturated, protect creatures. To yajna: In the performer, (of nature) gifted, deposit loveable (features.) Into him enter.

To the performer: Out of a broad mind, at one with heavenly air, with the spirit of the offering, make oblation. With its self be united. Thou Great One! to the great yajna, lead the performers. This well-performed yajna is for godly ones. For godly ones, aye, is this yajna well-performed.

- 12. To the child: Be not thou a snake, be not a dragon. Homage to thee, expanding one! unresisted advance to the streams of butter,* along the paths of truth.
- 13. Diet heavenly! convey him pure, thou that art well served, to godly ones. Well-served may we servers be!
- 14. To the child: Thy speech I make chaste. Thy breath I make chaste. Thy sight I make chaste. Thy hearing I make chaste. Thy navel I make chaste. Thy virility I make chaste. Thy bowels I make chaste. Thy character I make chaste.
- 15. May thy mind grow full. May thy speech grow full. May thy breath grow full. May thy sight grow full. May thy hearing grow full. What in thee is fierce, what in thee is stiff, may that grow full—get purged of evil and be assimilated. May that be made pure. Auspicious be the days! Herb! safeguard him. Razor! injure him not

^{*} Butter is the essence of milk. In Aryan literature it symbolises all that is endowed with energy and beneficent lustre.

[†] In Aryan liturgy these last two sentences are prescribed to be recited at the 1st barbering which takes place between the end of the 1st and the close of the 3rd year after thee hild's birth.

- 16. To the child's body: Liable art thou to diseases. Dispelled is disease. Thus I overcome disease. Thus I keep away disease. Thus I suppress disease to the greatest depth (of suppression.) With butter let heaven and earth be enveloped. Air! take hold of particles (of substances oblated.) Let fire consume butter. A well-performed yajna for him who performs well! To the air in the higher regions go!
- 17. Thus, waters, wash away evil, and what of dirt there is. What I harbour of malice, what falsely I speak ill of the uncowed one, of that sin waters* and fire set me free.
- 18. To the child: At one be thy mind with Mind (all-pervading,) at one be thy breath with air. Raw art thou. May fire make thee ripe. May water wash thee well. For the speed of wind, for the power of the hot sun, may hatred removed make thee restless.
- 19. Absorb butter—which is fat†—ye absorbers of butter—in other words of fat, (with the words) 'Thou art an oblation for the interior. A good oblation! Regions—fore-regions, regions round, intermediate regions, regions above,—for all these regions a good oblation!'
- 20. Let breath in-going, sacred to the Mighty Lord, be deposited in all thy limbs. Let out-going breath, sacred to the Almighty Lord, be deposited in all thy organs.

Divine Fashioner, let him to thee resort again and again, when he of good shape undergoes a change of form.

To the child: In thy going for growth towards godly ones, may friends and elders rejoice.

21. Resort to the sea. A well-performed yajna! To the atmosphere. A well-performed yajna! Resort to the monitor divine. A well-performed yajna! To breaths, ingoing and outgoing! A well-performed yajna! To day and night. A well-performed yajna! To the Veda. A well-performed yajna! To heaven and earth. A well-performed yajna! To non-violent performance. A well-performed yajna! To virility. A well-performed yajna! To the starry firmament. A well-performed yajna! To fire (that animates) whole

^{*} Water symbolises external purity while fire stands for inner chastity.

The principal ingredient of butter is fat.

humanity. A well-performed yajna! (Pray thus:) 'Give me head and heart.' Let thy smoke rise to the skies, thy light to heaven; the earth fill with ashes.*

22. Neither waters, nor herbs injure.

In no place, King Varuna! do thou forsake us. Where they say 'Inviolable words are these, O Varuna' and thus swear, there forsake not.

Of propitious friendship be to us waters and herbs. Of injurious effect be they to him who is inimical to us all and to whom we all are inimical.

- 23. If the child be female: Rich in offering is this daughter. Rich in offering be he who wooes her. Rich in offering be the yajna divine, rich in offering (aye, as) the (yonder) sun.
- 24. To the daughter: In the house of the shining one, who has not entered the household stage, I deposit thee. Of the Mighty Lord, of the Shining One thou combinest virtues. Of the loving Lord, of the restraining one, thou combinest virtues. Of all divine virtues thou combinest essences.

May she that is close to the sun,‡ or to whom the sun is close, further our yajna.

25. To the daughter: For the heart thee. To the son; For mind thee. To the daughter: For light thee. To the son: For (personating) the sun thee.

Exalt this yajna and those who perform it, towards heaven, to the company of godly ones.

26. Child majestic, t go thou down to all people. Let all people come down to thee.

The child: Let the enlightening one (Acharya) listen to my invocation made through (my offering of a) piece of firewood. Let

^{*}While smoke and light stand for the subtle benefit of yajna, i.e., spiritual and mental boons, ashes represent the material fruit.

[†] Vile thoughts posion even food that is taken.

In the Veda woman-folk are spoken of as being in spiritual proximity to the sun. The reference apparently is to their inner and outer purity and heart-chastening brilliance.

[§] The majesty will be of brahmacharya. Yet he is to be humble and is exhorted to go down.

encompassing mother who hestows wisdom, listen to my invocation. Let preachers listen to me as to the performance of, one who is to be, a learned man. Let monitor divine listen to my voice. A well-performed yajna!

- 27. To the mother: Lady divine! this thy offspring, this thy wavelet, fit to be an offering, possessed of senses, and most lovely,—entrust thou to godly ones (to live) among godly fellows; to those (entrust him) who take care of the vital energy; (to those) of whom thou carriest in thee the essence.
- 28. To the child: Wavelet art thou. For fulfilment of the sea I make thee grow up. To girls be joined girls, to lovers of knowledge those who love knowledge.*
- 29. To the Acharya: What mortal theu, enlightening one, furtherest in struggles, in races, he wins everlasting power. A well-performed Yajna!
- 30. To the child: Under the inspiration of Inspirer Divine, with the arms of a Physician-surgeon, with the hands of a Sustainer I take hold of thee. Generous art thou. Make profound this Yajna, for the Almighty Lord make it of beneficent results, with thy best protective powers endow it with energy and sweetness.

To mother-folk: Unconquerable are ye, listening to godly voices. Satiate me:

- 31. Satiate my mind, satiate my speech, satiate my breath, satiate my sight, satiate my learning, satiate my soul, satiate my fellows, satiate my senses, satiate our group.s† May not our groups remain thirsty.
- 32. To the child: 'To the powerful one who has under him Vasus, who has under him Rudras, (we entrust) thee. To the powerful one who has under him adityas (we entrust) thee. To the powerful one who kills enmities (we entrust) thee. To the powerful one who

* डोषो विज्ञानं धीयते यस्मिस्तत्संदुद्धावित्योषधं। यजुर्वेद् द्यानन्द भाष्य ६. १५॥

† The Veda makes students children of the whole community. Woman-folk are to look upon all as their own children and help all with their good wishes.

gives powers spiritual (we entrust) thee. To the enlightening one who bestows wealth that is power, (we entrust) thee.

- 33. To the Acharya: What, loved one, is the light of heaven, what of earth, what of the intermediate expanse, of it on this performer bestow ever-expanding treasures. To him preach that he give (in his turn).
- 54. To the mother-folk: Quick of performance are ye, killing vice, bestowers of boons, consorts of immortality. Thus possessed of godly virtues, carry this Yajna on among godly ones. Invoked, partake of spiritual power.
- 36. To the mother, as she sends her child to the Gurukula: Fear not, shudder not, bestow power, thou who bestowest wisdom, be courageous.

To the parents:—Take courage. Take care of your virile power. Evil is restrained, not the child.

36. Benediction: In front, from behind, from above, from all sides may quarters run to thee!

Response: Mother, protect. May we join the peoples.

37. Prayer: Thou, Beloved Lord, thou Powerful One, teachest mortal man. None other than Thee, Lord of treasures, is there a comforter. Almighty One! to thee I address my utterance.

LEGISLATION AND REFORMS.

(INDRA VIDYALANKARA.)

NDIA is a land of problems. There is the supreme problem of self-government for untry which almost baffle; solution at the present ment. Again the best intellects of India feel 'puzzled d perplexed ' ovet the problem of Hindu-Muslim unity. yet there is to be seen no silver line in the dark clouds overing around us. We are also at our wits' end to find satisfactory remedy for the evils of untouchability, "ild-marriage and illiteracy, that are eating into the very There is also another important ttals of our nation. lem, that of finding some common language for our itry. The present multiplicity of languages has, to a t extent, prejudiced the case of national regeneration ir country. The cultural unity that is to be found ndia today, could have been doubly strengthened, our people developed one common vehicle of conig thoughts and ideas. There is indeed dire sity in our country of a huge number of sincere and workers, who may dedicate their lives at the altar above problems and stake everything to find ctory solutions thereof. The same sentiments given vent to, by that late 'Servant of India,' Gopal na Gokhale in one of his speeches as follows:-

here is work enough for the most enthusiastic lover of the r. On every side whichever way we turn only one sight the eye, that of work to be done and only one cry to be that there are but few faithful workers. The elevation of the d classes who have to be brought up to the level of the rest cople, universal elementary elucation, improvement of the

economic condition of the peasantry, higher education of work promotion of closer relations between the different communition building of the industrial strength—these are some of the task which lie in front of us and each of them needs a whole army devoted missionaries."

Other countries, too, had similar problems before them but by now almost all have solved them. The nineteent century has witnessed the accomplishment of a series of reforms brought about by generations of reformers and suc cessive measures of various governments. There was the insolvable puzzle of the emancipation of slaves in America The tempestuous storm that was raised against the intro ducing of the reform was successfully weathered by the astute statesman of U.S. A.—Abraham Lincoln. A simile revolution was brought about by Wilberforce in England The 'Land of Sunrise' also saw many innovations—soci and political, within the short period of the last fifty year Turkey-another country of Asia-has simply surprise the world by her incredibly rapid march towards the got of complete social and religious regeneration. Kama has really worked wonders in thoroughly overhauling machinery of Turkish government, society and nationaling He has atonce adopted all the good points of the western culture and civilization and kept intact, that is best in the eastern heritage. Now Turkey is 1 more a country of religious factions, but a country having a powerful existence and a forceful voice in the counse of nations. It is no longer 'the sick man of Europe '-but ' man' with invincible faith in his self-respect and imp cit confidence in his latent capacities. It is now a port which Europe cannot ignore.

But where does India stand? It is still an accurse land under "the chilling, discouraging, dwarfing, character

weakening, initiative-killing, ambition-destroying, hopeollighting shadow of the banyan tree of a haughty, unsympathetic and despotic foreign government." It is still a country kept like a warren kept for the use of its masters, like a human cartle-farm, worked for the profit off its alien rulers. It is still a barren soil where seeds of imity and solidarity can find no congenial atmosphere for their sprouting and growth. The two principal communüties, here, are always at war-a war perhaps interminable and endless. Here, a class of people finds it beneath ts dignity to come even within the reach of another 'uncouchable and unseeable class.' Here it is regarded an infringement of the tenets of shostras if a girl is married affter the age of eight or ten. Here marriage is no longer a sacred bond between couples, ensuring conjugal happiness and peace of mind. It is a simple bargain amongst the so-called custodians of children. Tens of thousands of widows, every year, have to reap the fruits off the criminal and cruel folly of their parents. India is mdeed an unfortunate, unhappy land where every disease -social, moral and political—has assumed a dangerous spect and defies remedy. The one question of disseminatng universal elementary education in the country is such big, gigantic task that it requires an inexhaustible store off resources in both men and money to accomplish it. Our country can never stand on an equal footing with the more advanced European and American countries, unless md until it does solve the above difficult and compliated problems.

The writer should like to plead sincerely with his cople to learn how countries like Turkey, Japan, Canada, www. Zealand and Australia have been able to find colutions for their problems which once were thought

to be insoluble. What was the secret of their succe social and politic in completely overhauling the structure without undergoing any untoward friction chaotic revolution? How Turkey has been able-with the short compass of a decade to do away with a that was antiquated and rotten! How it could possible for the President of the Angora Republic to rail a people rotting in depths of degeneration and national serfdom, to the zenith of regeneration and national freedom? In one word what is the key to the phenome nal achievements and success of the above-mentione countries having different climates, different religions and different languages. Did all these countries product social reformers like Raja Ram Mohan Rai, Kesha Chandra Sen and Swami Dayananda? Did all thes countries give birth to spiritual leaders like Mahatu Gandhi and Mahatma Buddha? Or did they all clair even self-less devoted patriots like Gopal Krishna Gokhal and Bal Gangadhar Tilak? Certainly nowhere else suc big personalities have appeared in such numbers except in India? Here alone, we see such personages of almos super-human capacities, coming in quick succession. Her alone we find men who have sacrificed all their human possessions at the altar of their motherland and becom Sadhus and seers.

What, then, is the cause of ever-increasing, complicate social and moral maladies in India? Why this moribun state of the present-day society of ours? Wherefore shoul our country, still, be the breeding-ground of such heinon social crimes as untouchability, child-marriage and so on?

If the writer be allowed to express himself clearly and candidly, he will at once point out that it is all due to the lack of knowledge of civic duties amongst our countryment.

The people as yet have not enough faith in the governmental initiative in the matters of social reform. In almost all civilized countries, social evils have been rooted out by the force of legislation. In every country there were such people as resisted every new innovation by legislation, but they had to yield ultimately, as there was no other alternative left for them. Here, too, in India, only those measures of social reforms have rbeen crowned with success, which had the support of the government at their back. The sati could never be abolished, had not Lord Bentink taken up the matter in his own hands. Similarly the evil of child-marriage would have persisted on, had not the sovereign authority taken the lead in the matter.

If Turkey has been re-born in the short period of ten years only, it is due simply to the dictatorial powers of Mustapha Kamal Pasha. With one stroke of his pen the President of the Angora Government has brought about so many reforms—social and political—as could not have been brought about by hundreds of reformers working together. Really legislation for eradicating evils is sure remedy to cure the body-politic of its diseases.

Look, whichever side we may, what sight meet our eyes? It is an oppressive sight of pauperism and illiteracy all around us. The people seem to be extremely discontented with their existence. They find no happiness in their lives, as they are always on the verge of starvation and destitution. Really they have no comfort, no ease, no peace of mind. How to raise their standard of living! How to enhance their earning capacity? There are twenty-seven lacs of Sahdus in our country, we are at our wits' end to find out means of making them useful to our society and country. Again there is the knotty problem of



widow-marriage. How to persuade the orthodox section of the Hindu community to allow young girl-widows to remarry? How to get its sanction even for the prevention of child-marriage? All these reforms are required urgently for the welfare of the country at large, but reformers alone cannot bring them about in less than a century or even more. It is impossible to wait for so long a time only for such insignificant measures of re-generation. If means of legislation our object can be realised atonce, why not resort to it? The writer is firmly of opinion that legal restrictions alone can check the ever-increasing degeneration of India. It is simply an idle business to reason with antiquated Pandits and their so-called Shastras. Really "that which conduces to the highest good of society is Shastra." Let every reform come which consistent with the happiness and prosperity of the people. Let even a revolutionary legislation take place which ultimately adds something to the peace and tranquillity of the nation. If we wish to see an end of the curse of untouchability, let a strong, definite measure be put on the statute-book and enforced strictly so as to make such inhuman behaviour a severely punishable crime. Again, if we desire our country to go 'dry,' let a Total Prohibition Bill be enacted and applied by the Executive with all the earnestness at its command. The drink evil, even a part of which cannot be eradicated by hundreds of sermons, will then leave the shores of India for good.

Though 'freedom of religion' is a sacred principle, yet if at the present stage of affairs in India, even Shuddhi and tabligh be declared illegal without the explict sanction of judicial authorities, much of our misery and communal bad blood is sure to be averted.

The writer does not, in any way, mean to deprecate the strenuous efforts of reformers who have been sincerely working for the cause of the upliftment of the society in which we are born. Especially in a country where Government is not in the hands of its own sons, but in the hands of foreigners, it is the height of ingratitude not to recognise and appreciate the honest endeavours of reformers who have laid down everything at the altar of service and rendered infinite good to their Motherland. All that is intended by the above few lines is this, that our countrymen should be more alert in wresting as much benefit as is possible from the legislative bodies in India—however imperfect and defective their constitution may be. We should begin to understand all that is meant by 'civic duties.' We should no longer be uninterested in what is happening on the floors of Legislative Assembly or Legislative Councils. We should realize what immense good we can do to ourselves and our country, if we begin to attend more and more to the affairs of our Parliament and take lively interest in its possibilities. Surely India will again be a land of happiness and joy, if the oppressive scenes that always disturb the mind of a patriot, are obliterated by means of legislation and an atmosphere of progress and an advancement created for her children.

TO MY YOUNG FRIENDS-STUDENTS.

PROF. S. N. PHERWANI.

am one of you. I send you greetings and good wishes. Let me share with you a little of what I have learnt in the school of life. True learning I find rises from life and serves to regenerate it. Let us link our learning more closely to life. There is a large scale life-frustration going on around us. Let us work for life-fulfilment instead. What does life-fulfilment mean? Life-fulfilment means greater, better, easier and quicker satisfaction of universal human needs from the lowest to the highest, the needs both of being and well-being, the needs of self-and species-preservation and self-expression.

HUMAN NEEDS.

And what are those needs—the universal needs of human nature? Physical health is certainly one of them, and mental health and mental vigour, too—the enlightenment that comes through education. Useful work and joyful recreation is another pair of needs. Besides these organic needs and needs of self-expression, we have social needs, the needs of collective life. They are the governmental needs of law and order, security and justice, and the religious needs of inner self-control, for highest self-realization, the need of righteousness that exalteth individuals as well as communities.

LEARN TO LIVE.

Let us learn all these by living. Let us learn and teach to live fully in vibrant health and strength. Most of us are only half alive. Let us learn to be fully alive. Let us learn to love health, perfect health. Let us under-

stand and practise the laws of health—they are few and simple (vide my Health Alphabet). And finally let us learn the science of health, get as detailed a knowledge as we can of the principles of personal and community health. Eustace Miles gives us the following A. B. C. of health. Avoid what disagrees with your system. Breathe pure air in abundance. Keep clean, inside and out. Direct your drink and diet carefully. Exercise your muscles and mind. My suggestion to my younger brothers used to be Open air, Exercise, Cheerfulness and Chastity.

LEARN TO THINK.

Learn to observe and think, study and meditate. The following would be a short formula for vigorous mental life. Commune, Compare, Classify, Create, Co-operate. 'Commune,' says Bergson. By communion he means having 'direct and continued, loving contact with reality.' Comparing means detecting significant similarities and differences. Classifying means putting together things or thoughts that are alike or similar, in some one or more points. Creating means producing new entities from existing materials or ideas. Every one should try and be encouraged to create according to his inner urge, says Co-operating means co-operating along with others participating in some common project. Let us learn to observe accurately and think vigorously and rigorously. Students should train themselves to fresh and forward thinking, rather than stale, backward, reproductive mental effort. A very suggestive book on this subject is "The Art of Thinking" by Graham Wallas. It should be in every college library. The author sets forth five stages in thinking process. They are (1) Preparation, or collection of facts or reading up of records, (2) Incubation, allowing these sowings to germinate and sprout in the

mental soil, (3) Intimation, the signals for the approach of a budding thought, which need to be watched, (5) Illumination, the actual flash of thought, (5) Verification, whether the inner suggestion is true when tested with reference to outer realities. The laws of mental culture are simple. Only they need to be practiced constantly. I have alphabetised them for students in my Education Alphabet.

LEARN TO WORK.

Learn by living. Learn to think. And what next? Learn to work, joyfully and efficiently. Work is not a curse. Work is worship. Work joyfully and with zest and it will not tire you, it will become like play. Work regularly, and systematically and efficiently. Personal, industrial and social efficiency—these are our greatest needs. We have not yet learnt the secret of successful work, making our work count in our own life and the lives of others. Here are a few secrets of successful working. First, work must be based on exact knowledge. We must try to find out facts and give up guess work. Next, we must plan our work and work our plan. Standardise working conditions, operations, and have written standard practice instructions. Have high ideals, exercise common-sense, consult competent council, be self-disciplined and fair to all. Aspire and achieve results. My Efficiency Alphabet gives you these principles in a nutshell.

LEARN TO BE GOOD AND DO GOOD.

Study the laws of righteous life. Cultivate your character. Instincts impel, impulses ideate, ideas act, actions habituate, habits characterise, character achieves. That is the psychological series of human behaviour and achievements. Sublimate your instincts and impulses, classify and verify your ideas. Form and strengthen good habits. Cultivate by constant self-examination and self-reform,

those noble traits of character which go to make noble lives. You will find Zero's Alphabets of Love, Law and Discipline, very helpful. You will find a simple list of commendable characteristics in my Character Alphabet. You can get all these Alphabets from the Star Book Shop Bandhu Ashram.

LEARN TO RADIATE HAPPINESS.

Receive, retain and radiate, life, light, and love, health, holiness and happiness. Be not misery-producers and annoyers, but happiness-producers and satisfiers. Speak gently. Sympathise with the sorrows of others. Minimise their miseries. Wipe away their tears. Keep smiling and cheerful, and encourage every one in good work rather than sneer at him. Be helpful, hopeful and happy and try to make all around hopeful and happy. We want happy homes, happy schools, happy play-grounds, happy surroundings. Learn and teach all simple ways of finding joys and happiness. Spread sunshine and not gloom wherever you be. Bear your troubles manfully and help others through theirs.

LEARN TO ORGANIZE.

Set up appropriate organs or departments for different functions and co-ordinate them for common ends. What we can't do alone we can do by division of labour, and community of purpose. Our group or social efficiency is very low, for we do not choose the best agent for every kind of work that we want to be performed for the community. Cliques and favouritism spoil our community work as much as tradition, want of plan and despatch. There are wasteful ways of doing things as well as fruitful ways. Be constantly on the lookout for determining and installing methods of least waste. Study the bureaucratic or

governmental type of organization, the business or commercial type, co-operative type, and the missionary or social service type. Compare which gives the best results for the cost. Build and use the appropriate kinds of organization for every work. Thus use the co-operative type preferably for economic or artistic ends, social service type for health and education, the military type for watch and ward, the democratic or panchayat type for settling differences and disputes between associates, the Brahman or the monastic type for character-building or scientific investigation.

DISCIPLINE AND ACHIEVE.

An organization requires first-rate men. Hence the request to cultivate yourselves incessantly. No organization without fit leaders, plenty of followers, and money resources. Hence the second request to survey and list and enlist available resources. Organization must be appropriate to the purpose pursued. Hence the request to appropriately organize. And finally no organization can last if there is want of discipline in its ranks. Hence my request to all young and old to render themselves fit to follow as well as to lead, to discipline and achieve. Certain ideas of this revolutionary era have played the havoc with many minds and have tended to dissolve many an organization. Great ideas are often misunderstood, and this has been the fate with the ideas of Liberty, Equality, Fraternity. We all want liberty, but time is come when we should temper this great idea with another master idea, the idea of discipline. For the liberty worth having is liberty under the law. With Wordsworth I feel,

" Me this unchartered liberty tires,

I feel the weight of chance desires."

Let us have duty and discipline to mate with and ensure

us true liberty. Equality of opportunity we all should try to have for every one. But when young men call out for equality they claim equality of status, which does not Substitute and associate the master idea of exist. gradation, hierarchy, everyone having by nature training an appropriate location in an organization. nization implies arrangement. The best results are yielded by giving the highest location to the best available man, and grading each man according to his worth. Let gradation and hierarchy be your watchword as much as equality. And Fraternity, how noble the conception! But a fighting fraternity means chaos and confusion and ruin. We need orderly fellowship between elder brothers and younger brothers, we want co-operative team work, all working in an orderly way for the same goal, not all competing for each other's place. And so think of the master watchwords of true progress and sound organization, namely Discipline, Hierarchy, Order, along with the ideals of Liberty under the law, Equality of opportunity, Fraternity of feeling-love towards all, fellowship with the poor, helpful heart, head and hand towards even the lowest and the lost. This is the way to organization, this the path of achievement. Agitate, Educate, Organize,—. Aspire, Advance, Achieve.

REINCARNATION IN THE BIBLE.

and the second

(PROF. SATYAVRATA SIDDHANTALANKARA.)

AREFUL students of the Bible draw a marked line of distinction between the 'Christian Religion' and the 'Religion of Christ.' The former is the religion of the followers, while the latter is the religion of the preacher, of the Gospels. Christ has been driven away from the field by the propagandist missionary who puts into his mouth words he never uttered and doctrines he never preached. Christ has fared no better at the hands of his friends than at those of his enemies. His teachings were either not understood or mis-understood by his followers.

Christ had not come to trudge along the beaten path of tradition, but wanted to point his finger to the light of truth and wisdom. He little cared whether that light was ancient or modern, accepted or rejected, favoured or illfavoured, for with him it was truth that counted. He had, in his teachings, on occasions more than one, summarily dismissed accepted notions, because he thought that those notions were contrary to reason. hand he was no enemy of the past. He rightly believed that selfishness of the classes and ignorance of the masses had for ages leagued together to suppress and extinguish the light of truth, and that humanity was not so barren and corrupt at its early dawn as to be devoid of the essence of truth. He further believed that many truths were revealed to humanity even before the Canons of Moses were ever written. Speaking of divorce he told the Pharisees (Math. XIX, 8) "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so."

could this beginning be, if not the beginning of the world, when Truth was for the first time revealed to searching humanity. Christ endeavoured to bring to light many such truths vouchsafed to humanity in the beginning of time, the lustre of which had got blurred through the dross deposited by intervening ages. But mortal as he was, he could have no control over the ages that were to follow him. And the result was that many of those who professed to follow him denied in his name teachings which he had positively advocated. It is with one of such teachings that I am concerned in this article—and that teaching is Reincarnation.

The religion of Christ, as understood from the perusal of the Bible, positively affirms the doctrine of Reincarnation, while the Christian religion vehemently refutes it. It is but unfortunate that the followers of Christ should be seen arrayed against their master himself, but, that they are so arranged is but a patent fact. Let us see how,

Reference to Reicarnation is found in the Old Testament. Thus we read of Jacobs' vision of a ladder (Gen. XXVIII, 10-12):—

"And Jacob went out from Ber-Sheba, and went toward Haram.

"And he lighted upon a certain place, and tarried there all night because the sun was set; and he took of the stones of that place and put them for his pillow, and lay down in that place to sleep.

"And he dreamed, and beheld a ladder set up on the earth and the top of it reached to heaven: and beheld the angels of God ascending and descending on it."

The ascending and descending of souls from the earth to heaven seems to be a symbolical expression for souls taking terrestrial and celestial habitations. Mr. Doane who

thinks Jacob's ladder to be symbolical for the doctrine of Metempsychosis quotes Thomas Maurice as follows:—

"The Indians had, in remote ages, in their system of theology, the sidereal ladder of seven gates, which described in a symbolical manner the ascending and descending of the souls of men."

And how natural and beautiful is the symbol of the ladder for Metempsychosis! It describes not only the ascension but also descension which gives it a perfect Indian colouring.

The references to Reincarnation in the New Testament are far too many. John the Baptist was Elijah reborn, Jesus was David reborn, Peter was Jonah reborn, John the Evagelist was Jonathan reborn and Paul was King Saul reborn. It is true that the word Reincarnation is nowhere to be found in the Scriptures, but it is no less true that 'the word killeth and the spirit saveth.' The spirit of Reincarnation lies at the basis of most of the teachings of the Scriptures.

According to the Christian notion,, John the Baptist preceded the advent of Christ and was according to the Bible, the incarnation of Elijah who was a personality of the Old Testament (I Kings XVII, 1; 6-16.), Both are described as possessing not only similar characters but also like physical appearances. "John wore a garment of camel's hair, and a girdle of skin about his loins" (Math III, 4) and Elijah was "a hairy man, and girdled about the loins with a girdle of skin" (II Kings I, 8.) Elijah is introduced to our notice as a messenger of God to Ahab, the wicked king of He was sent to utter a prophecy. Israel. He was miraculously fed and was favoured with the most remarkable displays of divine power in his behalf, and in answer to his prayers. As a reprover of wicked men in highplaces (I Kings XXI, 17-24) Elijah displays great intrepidity. Similarly John the Baptist comes as a messenger of God and prophesies the coming of Christ, reproves Herod for his sins and is fed and favoured by a remarkable display of God's power in his behalf. The similarity in the lives of both the prophets is so remarkable that it requires no prophet to tell that the writer of both the lives had only one soul in view. Besides, we have the authority of no less a person than Christ himself to testify to the fact that John the Baptist was Elijah ari sen from the dead.

"Now when John had heard in the prison the works of Christ, he sent two of his disciples; And said unto him, Art thou he that should come, or do we look for another; Jesus answered and said unto them, Go and shew John again those things which ye do hear and see; The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them: And blessed is he whosoever shall not be offended in me.

"And as they departed, Jesus began to say unto the multitude concerning John.... Verily I say unto you, among them that are born of women there hath not risen a greater than John the Biptist.... And if ye will receive it, this is Elijah which was for to come." (Math. XI, 2—15; Luke VII I8—28).

The coming of Elijah is predicted in Malachi IV, 5:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

This was when John was in prison, but after his death Christ again speaks of himself and Elijah:—

"When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, whom do men say that I the Son of man am? And they said, some say that thou art John the Baptist: Elias; and others Jeremias, or one of the prophets. He said unto them, But whom say ye that I am? And Simon Peter answered and said, thou art the Christ the Son of the living God" (Math XVI, 13-16; Mark VIII, 27; Luke IX, 18)

It is clear from these verses that several views regarding Christ's previous incarnation were current among his disciples. He was positively clear and certain about the identity of John with Elijah, for he says in the next chapter:—

"And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you, that Elias is come already, and they knew him not.... Then the disciples understood that he spoke unto them of John the Baptist" (Math. XVII, 19-13 Mark IX, 11-13)

The doctrine of Reincarnation seems to have been current at the time of Jesus and he seems to have taken it for granted in his teachings. Thus we read about Herod:—

"At that season Herod the tetrarch heard the rumour of Jesus; and he said to his servants, this is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him." (Math. XIV, 1-2: Mark VI, 14-16; Luke IX, 7-9)

There are so many incidents and passages in the Gospels that assume the doctrine of Reincarnation as a self-evident truth that it is a surprise to see modern Christianity putting up a fight against this doctrine. The following passages are meaningless in the light of the theory of creation and non-existence of the soul before the appearance of this world:—

"And no one has gone up into the sky, unless he who come down out of the sky—the Son of Man, who is in the sky." (John III, 13)

"What then, if you should see the Son of Man going up where he was before." (John VI-62)

"I have come down out of the sky, not that I may do my will, but the will of him who sent me. And this is the will of

him who sent me, that of everything which he has given me I may not lose any, but should raise it up to the last day." (John VI, 38-39)

We come across an incident in the fourth Gospel (John XI, 1-3) which throws further light on our subject. As Christ was passing along his way he saw a blind man, who had been blind from his birth. The disciples asked him as to who committed the sin, for which he had been thus punished. He, or his parents? answer was that neither this man nor his parents had committed the sin but that he was blind so that God might display his might in him. Here Christ does not refute the possibility of the blind man having committed sins, as the result of which he was visited with that penalty. From the general trend of his sayings one cannot but conclude that he did not question the possibility of a man born blind having committed sins as the result of which he was suffering. Now this could be imagined only in case of his believing in the doctrine of Reincarnation. For a man born-blind could not have committed sins in this life and as a consequence made blind in this life.

In dealing with the question of Reincarnation as taught in the Bible I have pointed out only striking incidents and passages that imply a belief in this doctrine. This in no way means that I have exhausted the subject. The teaching of Reincarnation is interwoven in the texture of the Bible and Christians would be listening to a wise counsel if instead of torturing the texts of the Scriptures to make them yield their own whimsical doctrines will leave them to speak for themselves and for Christ whose utterances they profess to be.

CONTEMPORARY THOUGHT REVIEWED.

PREHISTORIC INDIAN POTTERY IN JAPAN.

The following extracts are taken from an article in

The Statesman:—

Mr. T. Shimogo has brought for distribution a few copies of a brochure on certain select specimens of Neolithic Pottery in the Museum Shoshu-Kan. The brochure is in Japanese but it is very well illustrated and there is a short foreword in English by Prof. Kosaku Hamada of the Archæological Institute of the Imperial University of Kyoto. Mr. Dembei Shimogo, we learn from this brochure, had acquired a number of terra-cotta vases and figures from Dr. Takashima, who had collected them mostly from Neolithic village sites marked by immense mounds of shell in the North-eastern parts of Japan. Dr. Takashima spent nearly half-century in excavating these shell mounds and collecting specimens of the Neolithic period.

Ainu Pottery.

It is a well recognised fact of Japanese history that the Ainus or the Aborigines of the Japanese island lived in the Neolithic Age even in the 5th century A. D. and the Japanese supplanted them by migrating from the mainland of Asia. The mediæval and modern culture of Japan is entirely of Chinese origin, though their language is not allied to any group of known languages of the world. The Ainus are the aborigines of Japan. Their culture and origin is still imperfectly known. The recent researches of Japanese archæologists have proved that when the Japanese migrated into Japan, the Ainus were still in the Neolithic Age like the modern inhabitants of the Andamans and the now extinct Tasmanians. Along the extended sea-coast of Japan, there are immense mounds of sea-shells, mostly bi-valves, and it has been proved that those mounds are the refuseheaps of prehistoric villages when men lived for months together on the sea-coasts on a dietary of shells alone. Such shell-mounds have been discovered in almost all parts of the world,

In India they are known to exist on the coast of Mekran to the south of Beluchistan and in the islands of the Andamans and the Nicobar groups. Dr. Takashima's collection of pottery, now housed in the Museum Shoshu-kan, were discovered in the shell-mounds of North-eastern Japan. There connot be any doubt, therefore, about their Neolithic origin. Japanese archæologists and observers have proved that until recently the Ainus were living in the Stone Age like the Andamanese and the Tasmanians of the nineteenth century.

Remarkable Affinity.

The brochure by Prof. Kosaku Hamada contains twenty-two plates and they have served to link up the Neolithic Culture of Japan with that of India and the Near East. The way in which pottery and decorative types have travelled in the past is still inexplicable to us. In order to explain how Cretan, Masopotamian and Indian types travelled to Japan or vice versa we have to imagine some sorts of contact between these countries but it is absolutely impossible to determine the agency and the extent of that contact. Among the most remarkable affinities between the prehistoric potteries of Crete, Masopotamia, India are three types:-(1) the suspension vessels, (2) the closed vase with the single spout and (3) the bird-shaped vessels. Almost all of these types have died out or ceased to be used in the countries in which they are used in the Prehistoric Ages. The suspension vessels are mostly round with two or more rings on its rims or sides through which strings or ropes were passed to suspend them. The earliest Cretan suspension vessels belong to the end of the Neolithic period and have been found at Knossos, the cave at Miamu, Vasiliki, Gournia Hagios, Onephrios, etc.

The Mesopotamian and the Egyptian types are very common. But the Indian types are unusual. The earliest of them were discovered by Major Mockler in the prehistoric tombs of Beluchistan in the seventies of the last century.

Nearly fifty years ago such vessels were used in camel-riders in liajput states of Sirohi and Rewah for carrying water. Leather and metal water-bottles, called Chhagals, are still used in Western Rajputana, but they are different in type from the Cretan and ancient Indian prototype.

Like the Cretan suspension vessels, the specimens from Beluchistan belong to two different classes: vessels with two rigs, one on each side, and those with three, four or more rings. The first class was meant to be carried like the modern Chhagal of Jodhpur and Bikaneer and the second for being suspended in the air. The Ainus suspension vessel has a series of three rings on two sides, but the shape of the vessel shows that it was not meant to be carried as the mouth is broad and in addition to it there is a spout on one side.

Rare specimens,

The next specimen is a jar without a mouth but with a spout on a side. This particular type is extremely rare, and only two specimens, are known, one discovered by Mockler in Beluchistan and the second by Sir John Marshall in the ruins of Taxila. Vessels of an analogous type, called Wine-coolers in Eastern Europe, have been discovered with suspension vessels in the recent excavations at Mohen-jo-daro and Harappa. The first type is a globular vessel, without any opening at the top, but with handle on one side and a spout on the other. The Ainu specimen of this type possesses two handles and a spout and is in all other respects similar to the specimen found by Mockler. The allied type possesses no handle, but it is closed at the top and there is a spout on one side. Most of the vessels of the second type are flat.

The third and most important type of Ainu prehistoric pottery are the Bird-shaped vases. The use of animal forms in pottery is known in the pottery of almost all the civilised nations of the ancient worl, but there is a certain peculiar resemblance between ancient Cretan, Mesopotamian, Indian and Japanese pottery which indicates some sort of definite contact. This particular type of pottery consists of a terracotta bird, with a cup-shaped cavity on its back. The Museum Shoshu-Kan contains a beautiful bird-shaped vase with a circular cavity on its back and a spout in the place of the tail. The head, the wings and the general outline are simply superb. The Indian specimens, discovered at Harappa and at Mohen-jo-daro, are rather crude in comparison. The only bird-

shaped vase which can compare with the Ainu specimen in beauty of form and execution is the celebrated dove-shaped vase from Knossos about which Sir Arthur Evans says: "A remarkable vessel here found in the shape of a dove, with white and red colouring on a black gaze, may well have had a ritual use."

THE ORIGIN OF THE INDIAN NUMERAL SYSTEM.

Thus A. A. Krishnaswami Ayyangar in The Quarterly Journal of the Mythic Society:—

Nowhere among the other ancient nations of the world do we find such a consistent scheme of numeration as among the Hindus, which naturally reflected itself in the later place-value system early Hindus counted regularly in the ten-scale as so many units, tens, hundreds, and so on in successive powers of ten, unliks the Greeks, the Arabs, the Chinese, and the Japanese who introduced the thousand in the middle of their scheme of numeration which was really a step away from the decimal scheme. While the English eleven and twelve are out of harmony with the later teens, the Samskrit numeration has एकाद्रा, द्वाद्श, etc. (one and ten, two and ten and so on.) This early Samskrit numeration in which large numbers had to be expressed in a periphrastic way such as अप्रोत्तरशत (eight above hundred,) later took a more convenient form, whereby merely the numbers of the units, tens, hundreds, etc. occurring in a number were mentioned in regular order in the increasing scale of powers of ten, the names of the powers being omitted. Thus five, seven and two meant five units, seven tens and two hundreds. scheme naturally necessitated the explicit mention of the absence of a particular power of ten in any number and the word strat came to be introduced to denote such gaps. To adapt this numeration to the verses in which, generally, the early Hindu scientific works were . written, a kind of vocabulary was devised, which is well described by Brahmagupta thus :-

"If you want to write one, express it by everything which is unique as the earth, the moon; two by everything which is double as for example black and white; three by everything which is three-fold, the nought by heaven, the twelve by the names of the Sun."

Mr. G. R. Kaye rejects Alberuni's statement that Brahmagupta invented this notation known as the word-numeral notation (भूतसङ्खा objects denoting numbers) and assumes, without any proper authority that it was probably introduced into India from the East. In this connection, it will only be proper to inquire whether in the East there has been any such extensive use of this notation as is found abundantly in the Indian astronomical and mathematical works beginning from about the middle of the sixth century A. D.

The earliest epigraphical instance of the usage of this notation in India proper dates 867 (Initera) Saka samvat, but in Cambodia Samskrit inscriptions are found belonging to about 600 A.D. The period of invention of this system is uncertain and the earliest trace, as noted by Weber, seems to be in the Srouta Sutra of Katyayana or Latyayana. Numerous examples occur also in Pingala's manual of metrics. Varahamihira of the sixth century A.D. uses this notation in Brihat-Samhita (J. R. A. S., Vol. I, N. S., p. 407.) Aryabhata might have known it and probably had tried to improve on it in his alphabetic notation, just as the later Aryabhata, who certainly knew this word-numeral notation, thought of substituting in its place his scheme of करणाई notation which is a complex of the alphabetic and the decimal notation and combines the advantages of both.

VEDIC LOVE OF FREEDOM.

N. C. Ganguly, writing to The Visva-Bharati Quarterly, makes the following observations:—

The Rig Veda has a number of instances where blessing in the shape of "room for freedom" was asked of the gods. In fact that is almost a standard supplication, occurring frequently in the same form, and its meaning is not far to seek. More than space for expansion, or land to live upon, or sway over the newly acquired country, their own unimpeded growth was chiefly in their minds. Their national god, Indra is adjured to this effect in the following lines:

May Indra from the front and from the centre As friend to friends, vouchsafe us room and freedom (RV. X44). The same prayer is offered to other gods with the same purpose for obtaining from them protection and freedom:

Now, Deities, give us ample room and freedom,

Be all of you, one minded, our protection. (RV. VII 48).

In the following lines from the Atharva Veda, the spirit is the same:

Widely it stands around and far extended Fair to the gods and bringing peace and freedom (AV.V 12). And again:

Ye six divine expanses give us freedom (AV. V 3).

LONGING FOR UNITY.

And further,

Along with this natural love of freedom, an instinctive longing for unity is seen in the social idealism of the Vedic time. It is wonderfully spontaneous and human, seeming almost too advanced for that early age.

The following passages occur in the Atharva Veda, beautiful religious inspiration guiding instinctive social sentiment:

Give us agreement with our own,
With strangers give us unity,
Do ye, O Asvins, in this place,
Join us in sympathy and love.
May we agree in mind, agree in purpose,
Let us not fight against the heavenly light,
Around us rise no din of frequent slaughter,
Nor Indra's arrow fly, for day is present (AV. VII 52).

The growing complexities of life did not destroy this sense of unity so essential to life itself, as is found in the lines below which should be read with the foregoing extract. The hymn is addressed to the Earth, the common home of all, and all types of men and beings are conceived of as helpful to and, therefore, as blessing one another. The typical Hindu idea of the interconnection of the whole universe, is foreshadowed:

Earth, bearing folk of many a varied language, With divers rites as suit their dwelling places, Pour like a constant cow that never faileth A thousand streams of treaure to enrich us.

Produced from thee, on thee move mortal creatures,
Thou hast them both quadruped and biped,
Thine are, Prithivi, these five human races,
For whom, though mortal, the sun, as he rises,
Spreads with his rays the light that is immortal'—
In consort may these creatures yield us blessing!

A vast abode hast thou become, O Mighty!

Great stress is on thee and agitation.

But with unceasing care Indra guards thee

Kind, ever gracious, be the earth we tread on,

The firm earth, Prithivi borne up by Order,

Mother of plants and herbs, the all-producer....

On whom are settled, joined together the night

And day, the dusky and the ruddy. (RV. XII 1)

But the Rig Veda rose to a higher level and a more comprehensive ideal when, like Tennyson's "Parliament of man and Federation of mankind," its praise to Indra, the national God, conjured up the vision of the unity, though yet faint and somewhat inarticulate, of the tribes and races,—nations in the formative stage,—according to the knowledge and culture of the period. That this was at all possible at the time shows the height of the minds of those who could write the following:

He makes the races of mankind like the synods of the beauteous One, Indre knows this his manifest deed and is renowned. (RV. VIII 51).

The ideal may be obscure, but there can be no doubt that the idea of unity on a religious basis was the centre of the imagery, all the synods being presumably thought of as collectively praising the one God. The conception of the Kingdom of Heaven with its ever-expanding social, political and religious implications marks the culmination of the same process of idealistic speculation. The rudiments of the Vedic ideal of unity are a glorious beginning worthy of the later metaphysical unity of the Upanishads. Their social message is indicated in a homely yet sublime mataphor of the Maha-Nārāyana Upanishad (I. 3): Where the whole world becomes one nest.

This humanism was never lost to view, while its social significance deepened as years rolled on, and thought progressed. The oft-quoted verse, popularised by Vishnu Sarma, gives in a mut-shell the whole of Hindu out-look on social relationships of the largest scale. It may be different from the Latin saying: Homo sum, humani nil a me alienum puto, on which so much of Western social thought was based, but the spirit is the same:

One belongs to us or is a stranger, is the calculation of the mean-minded.

To the high-souled the whole world is as it were kith and kin.

(Hitopadesa).

NATIONAL FREEDOM IN KAUTILYA.

From human unity, which is appropriately the ideal of the Veda, the primeval scripture of humanity, the descent is great to national oneness, which the political writers of India have subsequently emphasised.

National freedom is conceived at its highest by Kautilya and Sukra whose view will compare well with modern ideas. They saw in self-rule the realisation of the greatest possible liberty, until all obstacles to liberty are dropped in the idealised polity of the Epic. All this is different from the vague yet passionate out-bursts of the Vedic people, being strictly determined by the demands of political science. Kautilya, though an imperialist, knew the value of liberty whether personal or national. Indeed no political thinker was so thorough and accurate in this respect. To him personal liberty was an axiomatic truth needing no argument for its proof. He gave to "Aryahood" the connotation of cultured liberty and declared: Never shall any Arya be made a slave" (Artha Shastra) long before Compbell composed his famous line: "Britons never, never shall be slaves."

On the same principle Kautilya condemns foreign rule. It is an unmitigated evil with nothing to counterbalance its effects. "Foreign rule, which comes into existence by seizing the country from its king still alive, thinks that the country is not its own, impoverishes it, and carries off its wealth, or

treats it as a commercial article; and when the country ceases to love it, it retires abandoning the country." Sukra says with equal stress that "great misery comes from dependence on others. There is no greater happiness than that from selfrule." And Manu laid down in an ethical strain the general principle that "pain is subjection to other people and happiness is subjection to self. This is the sign of pleasure and pain in short." Comparing the above with Mill's statement on the same subject, the similarity of thought is remarkable. Mill has pointed out that "the government of a people by itself has a meaning and reality; but such a thing as government of one people by another does not and cannot exist. One people may keep another as a warren or preserve for its own use, a place to make money in, a human cattle farm to be worked for the profit of its own inhabitants. Again, "between the subjection to the will of others and the virtues of self-help and self-government, there is a natural incompatibility. This is more or less complete according as the bondage is strained or relaxed."

MANU AND YOGA-VASISTHA.

The same insistence on liberty is found in the pages of Manu's Laws and Yoga-vasistha.

It is no wonder, therefore, that Sir Herbert Risley, on the authority of Sir Henry Maine, should have come to the conclusion that "the idea of nationality was first derived from India; it travelled westwards; now it is travelling back to the East growing and spreading out, but without the root of experience." The ideals of liberty and nationality suffered badly in the middle ages in India, but the original tradition remains deep-rooted in its dharma even up to this day. Modern thought coming from the West has reinforced them tremendously, yet the right adjustment has still to be made in the light of ancient dharma, in order that they may find their proper place in the life of the people.

The pressure of the will to freedom logically raises thought to a plane where limitations are eliminated and theoretical perfection is achieved in migration. The Hindu idealists were sharply intolerant of social injustice and were prepared to be anything rather than be enchained. In their opinion:

To be a frog in the mud is far better, an insect in the dirt, a snake in a lightless cave, but never (under) man's injustice! (Yogavasishtha).

PATRIOTISM A PART OF RELIGION.

Love of the motherland has been inculcated in the whole literature of the Aryas, beginning with the Vedas, and ending with the Puranas, as the following short quotations will show:—

The Atharva Veda sings of the Earth and the many blessings on the national life, with a truly religious fervour. The whole hymn (AV. XII 1) is too long to be reproduced; Only typical extracts are given below:

Truth high and potent law, the consecrating rite, Fervour, Brahma and sacrifice uphold the earth, May she, the queen of all that is and is to be, Prithivi make ample space and room for us Not over-crowded by the crowd of Manu's sons she Who hath many heights, floods and level plains, She who bears plants endowed with many varied powers May Prithivi for us spread wide and favour us. In whom the Sea, the Sindhu and the waters, in Whom our food and corn-lands had their being In whom this all that breathes and moves is active, This earth assign us foremost rank and station. On whom the men of old before us battled, on whom The Gods attacked the hostile demons, The varied home of bird and kine and horses this, Prithivi vouchsafe us luck and splendour!

On whose surface they enclose the altar, and all performers spin the thread of worship, On whom the stakes of sacrifice resplendent are fixed and raised on high before the oblation, May she this earth prospering make us prosper.

Scent that has risen from thee
The fragrance herbs and plants and waters carry
shared by Apsras, shared by Gandharvas,
Therewith make thou me sweet, let no man hate me.
Thy scent which entered and possessed the lotus
The scent which they prepared at the sun's bridal,
Scent which immortals, of old collected,
Therewith make me sweet, let no man hate me.

Thy many ways on which the people travel,
The roads for car and wain to journey over,
Thereon meet both the good and bad,
That pathway may we attain without foe or robber.
In hamlets and in woodlands,
And in all assemblages on earth,
In gatherings, meetings of the folks,
We will speak glorious things of thee,
Mild gracious, sweetly odorous,
Milky with nectar in her breast,
May earth, may Prithivi, bestow
Her benison with milk on us.

In the Manu Samhita, Vishnu Purana and Bhagavata, an almost Jewish colour is found in the idea of the Fatherland. It is looked upon as "The chosen land" with intense feeling and deep reverence. The Manu-Smriti rises to a great height of emotional outburst in the passage in which it defines the limits of the country called Brahma-varta, which is described as "the land created by the gods." The sentiment of the Vishnu Purana is also repeated on similar lines in the popular Bhagavata Purana where Bharatvarsha is extolled as:

The best of all countries where it is only after many thousand births and the aggregation of much merit, that living beings are sometimes born as men—about which the gods themselves explained: Happy are chose who are born, even from the condition of gods, as men in Bharatvarsha, as that is the way to the pleasures of paradise or the greater blessing of final liberation. Happy are they who consigning all the unheeded rewards to the supreme and eternal Vishuu,

obtain existence in that land of works as their path to him. We know not when the acts that have secured us heaven shall have been fully recompensed, where we shall renew corporal confinement, but we know those men are fortunate who are born with perfect faculties in Bharatvarsha. (Bhandarkar's Asoka).

THE WORLD OF BOOKS.

वेदामृत—Edited b, Swami Vedananda Tirtha. Published by the Arya Pratinidhi Sabha, Punjab, Lahore. Price Rs. 2-8-0.

On the occasion of the birth centenary of Rishi Dayananda, Pandit Satavalekar, with the aid of a few more scholars, compiled a collection of verses of the Veda, to which he appended a Hindi translation. The first edition of the book was exhausted before the centenary celebrations were over. The reception it met with at the hands of the public was in its heartiness unique. The present is a second edition of the same book, which bears on every page the impress of its gifted editor, Swami Vedananda Tirtha. The main alteration made is in the order of verses. Almost all important teachings of the Arya Samaja have been inculcated in a very happy attractive style on the authority of the Veda. The language has been corrected, and yet if one were to make a little close study, the hand of the original compiler makes itself felt throughout the work. Thus the original beauty of the book has been maintained, and by making the arrangement more systematic an additional charm imparted to the collection. In its new shape the publication is an



outcome of the joint assiduity of Pandit Satavalekar and Swami Vedananda Tirtha, both shining lights of the Arya Samaja. No Arya Samajist, and for that matter, lover of the Veda, will knowingly miss the opportunity of benefiting simultaneously by the learning of two such eminent expounders of Vedic lore. The sprinting and get-up are excellent.

पीयूपबिन्दु—By the late Pt. Shiva Shankara Kavyatirtha. Published by the Arya Pratinidhi Sabha, Punjab, Lahore. Price 0-5-0 only.

Pandit Shiva Shankara, while he lived, was justly regarded as the most profound Arya Samajic scholar of Vedic literature. His writings are even now read with relish, and to those interested in the revival of Vedic culture, are a deep and inexhaustible mine of valuable information. Towards the close of his earthly career, he appears to have begun making a collection of Vedic verses for the daily swadhyaya of Arya Samajists. A little less than a hundred verses were thus collected and rendered Swami Vedananda Tirtha has made an into Hindi addition to the collection of a few more verses, thus making the collection a full shataka. As the last product of the late pandit's prolific pen, his admirers will welcome this publication and profit by his exposition of the Veda, of which this is to be the final instalment.

संस्कार विधि—Re-edited by Swami Swatantrananda. Published by Rajpal at the Sarasvati Ashrama, Anarkali Lahore. Price As 0-3-0.

Of Rishi Dayananda's works, the Samskara-vidhi or the book of Vedic rituals, was hailed by the late Lokamanya Tilak as the most valuable from the point of view of its utility in unifying the varied sects and sampradayas of the Arya nation, that perform their samskaras according

to the injunctions of the Veda. The liturgy of the Arya Samaja lays under contribution the Sutra books of all shakhas, and while it omits no important detail, it makes a happy combination of the sacred injunctions of all sutrakaras, thus joining in the matter of a vital religious function all the widely scattered sections of the followers of the Vedas. A few points in this Samskara-vidhi have been the subject of hot controversy among Pandits. Swami Swatantrananda, who has taken great pains to make himself familiar with the contents of sutra literature, has according to his lights, made a few alterations in the text, to make the meaning of the canonical injunction definite. He has expurged such portions of the book. too, as do not form part of the ritual, but are simply a general homily as to the daily conduct and behaviour of an Arva. The Swami will be glad if his edition of the book is made the basis of consideration or discussion by an assembly of those versed in the ritual lore, that may meet with the object of adopting an amended Arya Samajic liturgy. We recommend the suggestions of the Swami to the attention of all scholars. The present is, moreover, a very cheap edition. It is bound to cammand a large sale.

CHAMUPATI.

वाजसनेयि-माध्यन्दिन-शुक्कथजुर्नेद संहिता। Edited and published by Pandit S. D. Satavalekar, Svadhyaya Mandala Aundh (Satara). Price Rs. 2/-, 2/8/- & 3/- according to different bindings.

Pandit Satavalekar does not need any introduction to Vedic students. He has written good many books to popularise the Veda and has succeeded in his attempt. The present book claims to contain the correct text of Yajurveda. In spite of the great pains taken by the learned editor there have crept in some mistakes which have been indicated in

the Corrigenda. To the book are appended readings of काण्य शाखा, ऋषि सूची, देवता सूची and मन्त्र सूची. The book is neatly printed. The name is somewhat misleading. It should be यजुर्वेद संहिता.

अथर्व वेद का स्वाध्याय, प्रथम काण्ड. S. D. Satavalekar, Svadhyaya Mandala, Aundh. Price Rs. 2.

Pandit Satavalekar has begun writing a lucid commentary on अथर्व वेद—the most difficult of the four Vedas—in Aryabhasha. The first part has come out. The commentary is in the author's usual style; he has tried his best to elucidate all the difficult hymns. The book is useful for beginners only.

I think writing a commentary on the Veda is not an easy task. It requires a great amount of labour and vast Therefore, if it were possible that more than one learning. man versed in various branches of Vedic learning should form a group, and study together for a considerably long time, and then write something on the Veda, then, the work I think, would be more useful and more authentic. commentary under review seems to be written in haste, as would seem from a perusal of the 14th hymn. The learned commentator, reads in these verses betrothal which meaning he has taken from Sayana, though he has modified it a great deal. The देवता or subject matter of the preceding Suktais विद्युत electricity and of this is also विद्युत, (according to some वरुण या यम also.) and of the next is सिन्ध (see the बृहत्सर्वानुक्रम-If we accept विद्युत, then the meaning is very clear. The hymn treats of the various sources of electricity. Pandit has adopted the third fancy. We do not know Inspite of this and some other misinterpretations of this sort the commentary is excellent. Every lover of the Veda should have a copy of it.

Buddhism and its Place in the Mental Life of Mankind. By Dr. Paul Dahlke. Published by Macmillan & Co., London. Price 10/6 nett.

Much has been written about the Mahayana sect of Buddhism, but Mahayana is not Buddhism, it is only one side of the picture and that also a corrupt one. The other side of Buddhism—Hinayana, has not attracted much attention on the other part of the scholars. Thanks to the laborious efforts of the Pali Text Society, many books relating to Hinayana or Pali Buddhism have now seen the light of day.

Dr. Dahlke treats of Hinayana, and draws chiefly upon the texts of that school. His book is not the work of a critic but that of an ardent devotee and admirer of Buddhism. The book has been "forced" out of him, as he says "I have not written this book, but it has been forced out of me." This is the chief merit of the book. The bookdoes not expound the tenets, but treats only one side—'its place in the mental lif' of mankind,' and that successfully.

Vade Mecum for use in Buddhist Temples. Published by Honpa Hangwanji, Buddhist Mission, Honloulu Hawaii.

The book is a collection of hymns in English to be chanted at the various ceremonies of the Buddhists.

Man, God, and Immortality. By Sir James G. Frazer.
Published by Macmillan & Co., Ltd. Price 15 s.

Sir Frazer has written a large number of books about so-called primitive civilization. Those books are meant for specialists, and the general reader could not draw much benefit from them. The book is merely a collection of extracts from his larger books. Sir Frazer, it seems from the perusal of his book, has not taken the trouble to study the Veda, otherwise he would not have ventured to attribute such thoughts to all the nations. After all he is a man, and the world of man is always limited, whatever he sees about him, he takes to be occurring in the whole world. Inspite of this defect, the book is worth reading.

Changing Backgrounds in Religion and Ethics. Bh. H. W. Carr D. Litt. Published by Macmillan & Co. Ltd. Price 7 s. 6 d.

Dr. Carr has very ably shown how the conception of Europeans about God and Metaphysics have been changing. Chapters on 'The Ideal of Disinterested Knowledge' and 'God of Philosophers' are the essence of the book.

Psychology of Religion. By C. C. Josey. Publishers: Macmillan Company New York. Price 2½ Dollers.

Mr. Josey has chosen a good subject. He has gone deep into the subject and has tried to trace out the real background for occult practices. The book is meant as a text-book for college students.

A Pilgrim's Faith. By T. L. Vaswani. Published Sri Rama Krishna. by Ganesh & Co., Madras. Price As. 8 each.

Vaswani is now khown as a Sadhu. He is befittingly styled a Sadhu. In these two booklets we find reflected the generous heart of a Sadhu.

Hindu Ethics. By Babu Govind Das. Published by G. A. Natesan & Co., Madras. Price Rs 2/- only.

The author tries to solve many questions with which the Hindus of this day find themselves confronted. Many of the solutions, however, the average Hindu would not accept.

The Making of the Modern Mind by J. H. Randall Jh. Ph. D. Published by George Allen and Unwin Ltd., London. Price 15s.

The author has very ably set out to trace the way, in which the thought of modern Europe has been moulded. He treats of the subject both historically and philosophically. His remarks of are fearless, and not without authority. He gives ample quotations in support of his views. His style is so charming that very often the reader finds himself carried involuntarily by the stream of his thought.

Purposive Evolution, by Edmund Noble. Published by George Allen and Unwin Ltd., London. Price 18s.

In Europe, for a considerably long time, Religion and Science have been at loggerheads against each other. The time has, however, changed and the leaders of western thought are trying to find a way for a compromise between Religion and Science. The book under review is the outcome of such a desire. Rightly does the author observe:—"The immanence of God in things—the Omnipresence of that Power which science sees everywhere in the Universe—finds the most constant and withal multifarious expression in theological and quasi-theological writings" pp 543.

Everlasting peace will reign in the west, if the leaders of western thought succeed in establishing harmony between Religion and Science.

Bhagavad-Gita – An Exposition by V. G. Rele. Published by Messrs D. B. Taraporewala sons, & Co., Bombay. Price Rs. 4–12–0.

This is quite a new exposition of an old book.

VEDANANDA TIRTHA.

EDITORIAL REFLECTIONS.

THE PERSONAL RELIGION OF BUDDHA.

There was at one time a wide-spread belief that Buddha was an Atheist who had discarded everything ancient, had preached a new gospel and founded a new order and established a new community on brand new cultural bases.

That belief is now being discarded. Another theory was that Buddha had only mistranslations of Vedic or Brahmanic texts before him and, therefore, entirely rejected the authority of ancient scriptures. This has also been exploded. We cull below Chapter XX of "Numerical Sayings" as translated by A. D. Jayasundra in the Mahabodhi and leave the reader to judge for himself whether the words are the words of a red hot reformer, anxious to lead a revolt against Vedic culture or those of a revivalist who was anxious to eradicate later accretions and revive the pristine glory of the ancient religion—

There were, brethren, these five ancient duties of a brahmin, but they are now to be seen among dogs and not among brahmins. What five? Formerly, brethren, brahmins went only after bramin-women and not after non-brahmin women. But now, brethren, brahmins go not only after brahmin women but also after non-brahmin women. At present, brethren, dogs go after bitches and not after other animals. This, brethren, is the first ancient brahmin duty, now to be seen among dogs and not among brahmins.

Formerly, brethren, brahmins went only after menstruating brahmin-women but not after non-menstruating ones. At present, brethren, brahmins go not only after menstruating brahmin women but also after non-menstruating ones. At present, brethren dogs go after bitches only during the right season, not out

of season. This, brethren, is the second ancient brahmin duty now seen among dogs, but not among brahmins.

Formerly, brethren, brahmins never sold or purchased brahmin women, but kept up living together in mutual ove for the purpose of continuing the succession of heirs. At present, brethren, brahmins both sell and purchase brahmin women and live together in mutual love for the purpose of continuing the succession. At present, brethren, the dogs neither sell nor buy bitches, but live together in mutual love for the purpose of propagating their species. This, brethren, is third ancient duty now seen among dogs but not among brahmins.

Formerly, brethren, brahmins did not lay up treasures of riches, grain, silver and gold. At present, brethren, the brahmins do lay up treasures of riches, grain, silver and gold. At present, brethren, the dogs do not lay up treasures of riches, grain, silver and gold. This, brethren, is the fourth ancient brahmin duty now seen among dogs but not among brahmins.

Formerly, brethren, brahmins sought at eve evening food and in the morn, morning food. At present, brethren, brahmins having eaten to satisfy as they please go away with the remnants. At present, brethren, dogs seek at eve food for the evening and in the morn food for the morning. This, brethren, is the fifth ancient brahmin duty now seen among dogs but not among brahmins.

Verily, brethren, these five brahmin-duties are now seen among dogs but not among brahmins.

THE METAMORPHOSIS OF DARWINIAN EVOLUTION.

The Darwinian Evolution, which was a mere hypothesis, was accepted as gospel truth and Herbert Spencer was responsible for applying the unproved biological conclusions to the progressive structure of society, the development of social customs and even to the formation of moral precepts and metaphysical concepts. The biological basis of this stupendous structure is, however, being shaken

now, and in some respects the edifice is fast becoming ramshackle. Many eminent anthropologists and biologists are veering round to the view that the Darwinian hypothesis is not only unproven but positively refutable.

Says Professor Klautoch of Heidelley:-

"Man and his ancestors were never quadrupeds like the dog of elephant or the horse."

Dr. Wood Jones, Professor of Anatomy in the University of London, says in a pamphlet entitled The Problem of Man's Ancestry:—

"The structure of the backwall of the orbit, the metopic suture, the form of the jugul bone, the condition of the internal pterygoid plate, the teeth &c., all tell the same story—that the human skull is built upon remarkably primitive mamalian lines, which have been departed from in some degree by all monkeys and apes."

Again:-

"The human skeleton, especially in its variations, shows exactly the same condition."

And again-

"As for muscles, man is wonderfully distinguished by the retention of primitive features lost in the rest of the primates."

Anthropologists are coming round to the view that the various lower animals are all descended from the primitive human stock. It is also admitted that none of the steps of the ladder melts into the next higher one or inversely into the next lower, by imperceptible gradations, and therefore, transformation of species, either in the ascending scale or in the descending scale, cannot be accepted as the right hypothesis. "Natural selection" has failed to yield what was expected of it. It is, in the words of Dr. Lancelot T. Hoghen (Discovery, June 24), "based on premises which cannot to-day be considered as having any foundation in fact." Bateson tells us of a letter

which Huxley sent to Kingsley in 1863, containing the following pregnant passage:—

The italics are ours.

Bateson commenting upon it says:

Transformation of species not having been proved and the evidence for the human origin of the lower mammalia accumulating daily, the only alternative left to us is to accept the doctrine of metemsychosis, which not only explains the more primitive organs of human beings but also the remarkably developed instincts and astonishing powers of understanding, exhibited by some insects and other creatures, lower down in the scale of evolution.

MODERN CHRISTIANITY.

Modern science has dealt a terrible blow to Mosaic chronology and to other doctrines of the fundamentalists. The more sensible among the Christian divines are evolving a Christian creed which would be recognised as such

neither by Christ nor by Paul nor by St. Augustine and other fathers. The Bishop of Birmingham, Dr. Barnes, recently preached a sermon in Westminster Abbey on "The Changing Setting of the Christian Faith." Regarding the age of the earth the learned Bishop said:—

"We have gradually begun to get familiar with the idea that man has been upon this earth for about a million years. Says Dr. Barnes. "For nine-tenths of that time human or primitive types of homo septens maintained precarious existence, of which we have discovered remarkably few records.

"Experts state that life probably made its appearance upon the earth some five hundred million years ago; and the age of the earth itself, and the time it was ejected from the sun in some cataclysmic upheaval, is at least twice that vast stretch of time.

"As a result of recent inquiry our sun has fallen into its neither significant nor exceptional place in a great island Universe of some thirty thousand million stars.

This is not Christianity, although it is diluted Vedic religion, for according to the Vedas, this cycle of existence or zon commenced about 2000 millions back. Again the learned doctor said:—

"Space outside this immense Universe of ours is not empty it seems to swarm with other island universes which appear to our telescopes as spiral nebulæ. According to the American astronomer Hubble there are millions of millions of such nebulæ in the depths of space.

"The astrophysicist believes that our planetary system was produced by the chance that some wandering star came near and tore great tides out of our sun. The earth is thus a result of a somewhat rare accident. Of planetary systems there were possibly some hundreds of thousands, and most of them must be older—some, far older—than our own. Add to this that the stars of our Universe were built to pattern; they were formed of the same materials as our sun and were of much the same mass, the conclusion followed almost inevitably that in our Universe there were many other planets bearing

life and on most of them life had gone further, than on this earth.

"It was at least possible that in our own island Universe—to say nothing of the millions of millions of similar Universes scattered through space—there were numerous planets where beings existed vastly superior in intellectual power and spiritual understanding to ourselves.

"Cosmic radiation, whose source appears to be the annihilation of matter, was to-day a source of keen interest to every physicist. Who knows but that, if we could analyse it by instruments of suitably delicate precision, we might find in it waves carrying messages across the depths of space from beings who had learned to produce energy by annihilating matter and to whom our wireless is a common-place of an almost forgotten past.

This is not Christianity. It may be modernmost scientific thought; but it is undoubtedly also ancientmost religious teaching.

We read in the Rigveda-

वियो रजांस्यमिमीत सुऋतुर्वेदवानरो विदिवो रोचना कविः।
परियो विदवा भुवनानि पप्रथेऽदृष्धो गोपा अमृतस्य रक्षिता (६-७-७)

It means—

'Universal (Agni, the Supreme Lord) the wise sage who hath measured out the skies (who hath fixed the lights of heaven (and) who hath spread all the worlds round (He is their) infallible protector. (He is) the guard of immortality.' The words are yanna clearly mean "All islands of the universe" and are susceptible of no other meaning. Well may Edward Schure exclaim:—

It may be that the future is reserving for us a final surprise, that of discovering in the Vedas the definition of occult forces of nature which modern science is rediscovering for us."

The concluding words of Dr. Barnes are invested with special significance. Said he:—

"Our Church will never win the educated world until it discards obsolete formulæ and conquers the conservative and obstinate superstition which exists within itself. If we fail so to purify our

own body, some other group of followers of Christ will take the place to which we ought to aspire and will lead the van of religious progress in the new age."

We wish the learned doctor had studied the Veda, the eternal and ageless scripture of the human race, "the word which was "in the beginning" and was "with God," If he refashions his neo-Christianity with materials taken from that eternal bedrock of the ages, it will not require rehashing and remodelling with the incursion of every new wave of scientific theory and hypothesis.

THE OVERAGE AGE OF MAN.

In the daily prayer of the Aryas we have a mantra which runs as follows:—

ओं तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुचरत । पश्येम शरदः शतं जीवेम शरदः शत्भुश्युणुयाम शरदः शतं प्रव्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् यजु० ३६ २४

This mantra which a devout Arya daily meditates upon every morning and evening is a prayer to the Lord of the Universe that he may live for a hundred years and even more in the full possession of all his faculties—with eyesight undimmed, with ears functioning fully, with a voice not enfeebled by age, and without, at any stage, becoming a dependent, either in the matter of discharging functions of nature or in the matter of using unimpaired intellectual powers. It is a significant sign of the times, that modern science is also realizing that one of the factors of longevity is the strengthening of the will to live and that 100 years must be the normal age of a healthy man, whose mental occupations have all been healthful and stimulating. Says Mr. Lancelot Lawton in the London Sphere—

It was only to be expected that, as the average life expanded, so common interest in longevity should quicken. In the eighteenth

century the average life was not more than thirty years, corresponding to early middle-age at the present time. Ever since then it has persistently lengthened. To-day scientists speak of a hundred years as the limit of life within possibility of attainment.

The subject of longevity is one to which serious attention has only been given in our time; indeed, scientific inquiry into its varied aspects only began with the present century. Of all the studies, none could be more fascinating, none more audacious, for it is a study intimately concerned with the secret of life. So measured has been the prolongation of human existence for the last century and a half that we are justified in thinking that it will attain limits which few now believe to be possible. One hundred years has been mentioned as the goal of scientists, but already the more imaginative amongst them look beyond to an age which shall be double this allotted span, whilst the prophets and the poets have visions of the ultimate annihilation of death

And again-

Amongst primitive races fear of death was at one time absent, and old men belonging to these races submitted themselves to be eaten it would be fallacious to suggest from these two instances that Metchnikov is right for neither is distinguished by prolonged life. That we must diminish the fear of death if we are to expand life is not to be doubted.

But in doing this we need not relax the will to live. On the contrary, we must reinforce it with all the strength in our power if we would have death recede. The will to live is indeed the secret for which man has searched since his advent on earth; it is life. That it must be directed to worthy purposes if it is to succeed goes without saying; the will to live must be the will to live nobly.

And how indeed can the will to live be strengthened except by self-hypnotism. And what more effective form of self-hypnotism can there be than sitting in meditation every morning and evening and resolving to live for at least a hundred years with unimpaired physical, mental and volitional powers. Here is another passage from



Mr. Lawton's article which bears out the supreme wisdom of the ancient sages:—

On approaching sixty years of age most men contemplate retirement. It may be that they have persuaded themselves of their incapacity for continued useful work, or it may be that they desire (as is often said) to cease to toil and to begin "to live." Nothing could be more inducive of a shortening of life than premature withdrawal from it. If the feeling of incapacity for useful work is there, this in itself is an ominous portent, whilst the substitution of the "pleasure of life," as it is called, for labour of a useful character is always hazardous.

Much of the world's best work has been done in old age, in proof of which many illustrious names could be mentioned. At present eighty is the most critical age of life. Once that is passed a certain immunity from disease is assured. Numerous instances could be cited of individuals who have performed conspicuous tasks between the ages of eighty and one hundred. Experience proves that all periods of life are productive of genius. The point to be emphasized is that old age, and even extreme old age, offers no exception.

In ancient India, the sanyasi was regarded a man of ripe and mature wisdom, the leader of the human race, the sage whom the diverse peoples of the earth looked up to for spiritual, intellectual and political guidance and the normal age for entering the sanyasashrama was 75. How wonderfully is modern science vindicating the arcana of life and nature revealed to the ancient sages through the inspired Vedas!

RED U. S.

Miss Mayo has damned a whole nation from motives of self-interest and personal pecuniary gain. But she forgets that the augean stables of her own country require to be cleaned. Writing in *The Spectator*, a New York Insurance Journal, Dr. Frederick L. Hoffman gives

us the startling information that forty-three American cities ranging in population from 36,000 to 3,000,000 have a redder homicide record than the two greatest cities in Soviet Russia, Moscow and Leningrad. One person in every ten thousand met a violent death in the 122 leading cities of the United States in 1927.

According to the Hoffman report-

"Regardless of Baumes laws, increased police activity, national and local crime commissions, and an increase in the number of death sentences, the homicide record of American cities remains the outstanding indictment of our American civilization. Summarising the situation, the rate increased during 1927 in fifty-one cities out of 122, for which comparison with 1926 is possible. In 1926 the homicide death-rate for England and Wales was seven per million, which compares with a rate of 104 per million for American cities!

"We hear much of law enforcement, but the major portion of our immense police and judicial machinery is concerned with violations of the liquor law. Charges have been made that our police are unintelligent, and that our police administration lacks efficiency, but it is probably as good as that of any other country in the world. The true cause of our crime situation is to be found in the changing character of the American people, for every element of the nation is represented in the long list of murderers, from youth to old age, men and women, black and white, native and foreign, rich and poor. The one trait common to most of them is the want of a character qualified to deal with the stern realities of modern life. The question is properly raised whether fundamentally our system of education is not seriously at fault in over-emphasizing mental development and purely material aims and purposes.

"Weakness of character is the chief characteristic of the types of murderers who during recent years have come essentially into the forefront. We are manufacturing countless criminals by the enforcement of sumptuary laws which should never have been placed on the statute book.

"The outstanding aspect of our murder situation is the with which firearms are obtainable throughout the country. The first essential step toward control of the murder situation to make an end of the fiction that every one has a right to be arms in civilized society. The sale of firearms should be absolutely prohibited, except under rigid police-control."

SEX MORALITY IN THE WEST.

In the West, the marriage tie is loosening, the sanctity of the home is disappearing and "free unions" are becoming fashionable. The following which we reproduce from The Leader shows how a woman of 46 and a political leader to boot can live in open adultery with a man of 53 and make the unabashed confession in a language, which the most shameless woman in the orient would not employ:—

The astounding confession that she has become the mother of a 'eugenic' baby and that she has not been legally 'married' to the father has been made by Miss Sylvia Pankhurst, the well-known British suffragette, in a statement from her own lips.

'I wanted a baby without the ties of marriage,' Miss Pank-hurst states in disclosing to the world her amazing romance. She says the baby was born in a London nursing home last December, that the father —a foreigner, aged 53—is a man she had loved for years.

Miss Pankhurst, who is 46, is at present staying at Woodford Green, Essex. She tells her history in an article written for the United Press, and cabled to the newspapers of New York in mail week

'My Fitness for Motherhood.'

'You ask if my baby is eugenic. It is good eugenics, I believe, if one is of sufficient general intelligence, bodily health and strength and freedom from hereditary diseases, to produce an intelligent healthy child.

'I believe that of myself; I believe that also of my baby's father. Indeed I consider my husband has many gifts with

which to endow our child, and much aptitude and patience as a teacher.'

Miss Pankhurst was one of the leaders of the suffragette movement in Britain, and has long been an active propagandist in the interests of women. She declared that the baby had been named Richard Keir Pethick Pankhurst.

The first name is after the child's grandfather, Keir being after the famous Labour leader the late Keir Hardie, who was a great friend of the Pankhurst family, while the name Pethick was given after Mrs. Pethick Lawrence, the wife of Mr. Pethick Lawrence, M. P.

'I long desired a child,' Miss Pankhurst's statement continues, 'but while I was editor of a weekly paper and honorary secretary of several organisations and responsible for much social and political work which would have suffered greatly from any curtailment of my activities, felt I must deny myself that joy.

'When the agitation for votes for women was crowned with a great measure of success, when the war and its hardships—which I had striven to combat—came to an end, and when intervention in Russia—against which I had striven—dwindled away, I felt that I might at last satisfy my desire and give to the future my child.

'My message to those who desire children is that love is essential to the creation and upbringing of a child: love both of the parents for each other and for their child.'

LOVE AND FREEDOM

Before making her statement in writting, Miss Pankhurst talked with a British United Press representative in the garden of the 'Red Cottage Tea Ro·m' at Woodford Green. The baby was in her arms.

'This is he' she said, proudly indicating the baby.

Miss Pankhurst said she had been conducting the little tearoom. 'I have another problem, now, she said, 'this boy. The little tearoom will enable me to support him.

'I am writing books to tell people why I have done all these funny things,'

It was revealed that Richard was born in a nursing home at Hampstead on December 4, and the birth was registered from there.

During the conversation Miss Pankhurst passed the baby into the arms of the interviewer and pointing to the child's tiny hands declared lovingly:

'Aren't they artistic? Just like his father's. Everyone tells me he is months ahead for his age! he is already 14 lb.'

Miss Pankhurst said she intends to live in a little hut in the garden behind the tea rooms for the sake of the baby's health.

'Love and enthusiasm are indeed, the two great moving factors which make life worth living, Miss Pankhurst also remarked in the course of the statement she made.

'An institutional upbringing can never compensate a child for the absence of parental love.'

LIBERTY IN MARRIAGE.

'My union with my husband is entirely free. I do not intend to change its basis. I believe the tendency of the future is in the same direction, and the posterity will see nothing remarkable in our decision.

'I do not consider marriage ought to be the subject of a legal contract. It is far too intimate and personal a matter for that. I believe that parties to a marriage should be free to part if their affection should fail, though in most cases I believe it will endure.

'It is better, more dignified and more.' What is the West coming to?

BRAHMACHARYA-THE BASIS OF NEW LIFE.

Pr. T. L. Vaswani writes:-

May I define brahmacharya as harmony with Atman.

In this harmony is health of body and mind.

A mighty spirit-force flows through a pure body.

See how a grain of wheat is transformed into blood and later transmuted into a beautiful thought. So by a divine alchemy a pure body is transmuted into an organ of the spirit. Brahmacharya awakens the inner fire without which man may not advance in the path of yoga.

The inner fire, a tremendous energy—is not released without self-restraint. Brahmacharya is crucification of gross matter. In this crucification is the liberation of the spirit.

Food, matter, atmosphere, light, colour, sounds, building,—all these influence the body, making it fit or unfit to be a vehicle of the invisible Atmic forces.

Let your buildings be simple and beautiful.

Let your food be simple and 'satvic.'

Let your desires be simple and unselfish.

Let your daily aspiration, daily prayer be :-

"Master, enter dynamically into my body; take possession of it and make it only and simply a temple of the spirit."

Brahmacharya must be the basis of new education and new life. In ancient India every student was: a brahmachari and culture was regarded as the fruit of self-knowledge, self-restraint.

I plead for a new understanding and appreciation and application of the ancient ideal of simple life. In simplicity is the strength of a nation, in purity the secret of character, in self-control the essence of efficient society.

Current education in this country has for a long time missed the true end of culture, and so many of our educated young men think more of material success than of the deeper values of life. But, as an eminent educationist of our day, Professor C. T. Campgnac said the other day:—"to measure education by material success is dangerous." This country needs more men of plain living and high thinking, and pure life. Such men will be the true builders of the nation, The value of bramacharya for educational and social reconstruction can not be too strongly emphasised in these days when "freedom" is by many confounded with the breaking of all bonds of moral and spiritual discipline.

In a band of brahmacharins inspired by faith in humanity and in the Spiritual Ideals is my hope of a day when India may become a

truly free nation. Modern civilization is largely smitten with 'bhoga.' The cult of bhoga is widely spread and has travelled also to India. This cult of bhoga is the cult of death. What the youth of India need is a cult of shakti, of strength, of manhood that makes societies and nations.



Motto I.—By force of Brahmacharya alone have sages conquered death.—The Veda.

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members,......

There is no political alchemy by which you can get golden conduct out of leaden instinct.—Herbert Spencer.

THE WEATHER.

Heat is not very intense this year. Even in these days of May, cool breezes sometimes blow. Clouds are usually seen hovering in the sky and thunders of lightning are often heard. The stream is rapidly gathering strength and the boat-bridges over the Ganges are in daily danger of being swept away. The neighbouring Shivalik hills are covered with sweet pial berries and the students are always eager to find time to invade the verdant mountain range and gather as many pials as possible. The pial berries play a very important part in the Gurukula life. Nature has lavishly showered her generous gifts in the jungles and hills surrounding the Gurukula, and in these days these gift are best enjoyed.

THE STAFF.

Some very important changes have taken place in the staff of the Gurukula. Prof. Devasharma Vidyalankar has, after a long leave of two years, again joined the college staff. The services of Pandit Chamupati M. A. of Davananda Sevasadana have heen transferred to the Gurukula. He is working as Professor of Comparative Study of Religions and Theology. Pandit Padmasinha Sharma has been appointed Suryakumari Professor of Hindi Literature in the Arts College. He is a famous Hindi Scholar and has earned great reputation as a literary critic. He was the recipient of the first Mangalaprasad Prize in Hindi Literature. Prof. Devraj Sethi M. A., professor of Economics has proceeded on leave for one year and his work has been divided between Prof. Satyaketu Vidyalankar and Pt. Devasharma. Dr. Ramakrishna B. A., M. B., B. S. has been transferred to the Gurukula High School Delhi. He will take charge of the hospital, whereby the services of a competent Physician and Surgeon will be available on the spot in the Delhi Gurukula.

HINDI SAHITYA SAMMELAN.

The College Union organises every year a Hindi Literary Conference in the Gurukula. The 10th session of the said Conference was held with much enthusiasm this year on the 6th and 7th of May. Pt. Avanindrakumar Vidyalankar was elected president. He made a forceful and learned speech and appealed to the Gurukula students to devote their lives to the services of Hindi. Several resolutions were passed. One of these requested the Gurukula authorities to introduce Hindi as an optional subject in the Arts College and thus promote research work in old Hindi Literature. Another resolution protested against the move of the Bihar Government to introduce

Urdu as a compulsory subject in the educational institutions in that province. A poetical symposium was also
held and it was a great success. The special feature of
this year's Sammelan was an imitation of the Court of
Akbar, in which representatives of various religions came
to impress the Great Mogul with the teachings of their
respective religions. The time of Akbar is famous for
its literary renaissance in Hindi. The poets of the age
were also brought to the court of the emperor. They
kept the audience spell-bound with their elegant and
melodious recitation of their charming poems. This
imitation of Akbar's Darbar was much enjoyed. Besides
being amusing, it was also very instructive.

SHORT-HAND CLASSES.

Mr. Ayer, a famous short-hand expert, was invited by the Gurukula authorities to deliver a series of lectures on stenography. He is giving regular courses and several students and workers in the Gurukula are taking much interest in the subject.

PRESIDENT OF THE ALL-INDIA HINDI SAHITYA SAMMELAN.

Prof. Padmasinha Sharma, the Suryakumari Professor of Hindi Literature in the Art's College of the Gurukula University, has been elected president of the 18th annual session of the All-India Hindi Sahitya Sammelan, to be held at Muzaffarpur (Bihar.) Prof. Padmasinha is a distinguished Hindi scholar and has devoted his whole life to the service of Hindi. He is a renowned critic His critical introduction to Bihari's Satsai has become a Hindi classic. We all feel proud, that a professor of our University has been elected to this honorable position, the highest in the gift of the Hindi-speaking literary public of India.



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(2). Translations of Canonical works not published.

(3). News of Buddhists' Activities in India and other countries.

(4). Notes and Reviews etc., etc., etc.

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AND

GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."-Manu.

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WHOLE NO. 236
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THE INDIAN YOUTH MOVEMENT +

T. L. VASWANI

come to you as a Bhikku. In the India of long ago appeared a mighty one. Millions do him reverence today. He became the Buddha. In his heart was compassion for all creatures. In his heart was love for humanity. And he said to his disciples, "Go ye, my disciples; and ask the people if they keep remembrance!" I a Bhikku,—I come to you with the question:—

^{† [}Being Presidential Adress at the Youth Conference, Karachi, delivered on 27th May 1928.]

"Do you keep remembrance?" Do you remember her, India the mother? In your dress and diet, in your studies and daily life, do you remember Bharata! How many of us talk of her? But when did the trick of talk help a people? Look not for freedom in talk, in noise and excitement. What is needed is Shakti, and Shakti grows in silence. Strength, more Strenthis what will take the nation forward. Not paper-resolutions, but silent resolves have made the nation great. Japan is a great nation. Japan is a silent Nation. Japan has developed constructive qualities of character. India needs ashramas for the young. In the nation's youth is my hope. They can make the nation new. But they must be banded together in the service of India. The Bharat Yuvak Sangh (or Fellowship of Young India) is meant to link together youngmen in different provinces for a common service, through common love and reverence for India and her essential message.

Love too for all races, for all religions. I believe that all nations are limbs of the one body of divine humanity and I believe that all religions are, in a measure, small or great, reflections of the One Light, the Light of the Spirit. I believe that we must build the National in the Universal. We must build a new nation in truth and love. I believe also that a true International must reflect itself in the National. I believe that the world is waiting for a new type of Nationalism, a nationalism that will be human, that will be spiritual.

I believe also, that the world is waiting for a new type of the international, an international that will not be abstract but a Concrete International, that will show itself in national institutions and make for the revival and reconstruction of the life of the nations. In other words I believe that the International without the national is empty, just as the National without the international is blind. We need both, and I

may say that this ideal inspires the Youth Movement, concerning which I am to speak.

This movement, inspired by the ideal which I have briefly indicated, was started a little over a year ago in Haridwar. Today this movement has a number of centres. One centre of the movement exists in Rajpura, near Dehra Dun. There are centres of the movement in the South of India, in Madras, Banglore, Cannanor, Mangalore, Palghat, Tellichery, Trichur and several other places. There are centres in Lahore, Delhi, Meerut, Sukkur, and Rohri and other places. This movement we call the Bharat Yuvak Sangh. I have found youngmen very responsive to the movement. The spirit of the movement, I may submit, is indicated by the word "Sangh." This word to my mind is very significant. It means "Fellowship", so that I may say that this movement is meant to be a movement of fellowship. "Bharat" means India and "Yuvak" has reference to "Youth." So literally translated, the words mean "Fellowship of Young India." The Bharat Yuvak Sangh is inspired by the ideal of Fellowship. We have in this movement Christian members and Muslim members, but the vast majority of them are Hindus. One thought, which I am trying to impress upon them all, is that everyone who wishes to be a member of the Sangh should have love and reverece for all religions and all the prophets of the world. I have sounded this note in my talks and lectures to youngmen in different places. I have referred to this idea of how we may develop this spirit of love for all the great teachers of humanity and I have found enthusiastic response given to this idea by youngmen. Jesus the Blessed says, "In my Father's house are many mansions," and Shri Krishna says, "Along whatever road men approach me, on that road I meet them, for all the roads are mine". I love to think of different religions as roads leading to the One

Divine Spirit. In connection with the Sangh movement, I am preparing a Youth Calendar. In this I am going to note down dates sacred to the great prophets of the world and I have told youngmen that they should celebrate days sacred to Jesus, Mahomed, Shri Krishna, Zoroaster, Buddha, Mahavir, Dayananda, Ram Mohan Ray, Ramakrishna, Sivaji, Rana Pratap, Abraham Lincoln, Mazzini and many other heroes of Humanity.

There is an element of protest in this movement. Protest against what? In the first place, this movement, which is meant to be a Brotherhood of Youth, is against Repression. I find that youngmen studying in schools and colleges are moving in an atmosphere of repression. That is the feeling of a number of youngmen; they have said so to me. I find that youngmen have a longing to move in a different atmosphere. They want an atmosphere of happiness, of freedom; happiness and freedom come through self-realisation, not suppression. In a number of schools and colleges the student's powers are suppressed. The purpose of the Youth Movement is to give opportunities to youngmen for self-expression and self-realisation so that youngmen may grow in joy and happiness.

Youngmen are protesting also against mechanism. I do not use the word 'Tradition.' It is true there are customs which are bad and which must be broken. The protest of the Youth in our country is a protest egainst the mechanical conception of life. There are forms to which youngmen do not want to submit, customs which I know sit heavy upon them, customs which stifle their growth. Youngmen say to me, "These forms and customs we do not want, but our elders impose them upon us." If in schools and colleges, youngmen are living in an atmosphere of repression, I must confess that in several homes, too, they are moving in an atmosphere of repression. I

had occasion to talk to a number of youngmen in regard to the subject of untouchability. They said:-"We wish very much to go to those quarters, to those people and do some service but our parents are against us." I have secured names of a number of youngmen to do this work but there are many who say:-"If we give our names to you, we shall have trouble at home." The hearts and minds of youngmen today are protesting against certain forms and customs which stifle their growth. On this account there is not that happy relationship which should exist between youngmen and teachers, between youngmen and their parents. I believe that during the last 5 years civilization has moved more rapidly than in any other period of history, and youngmen are becoming conscious of the world changes-changes in world conceptions and world consciousness; and these youngmen also feel that they are not given opportunities to express themselves in the present environments, in the present atmosphore.

This movement is meant to be a brotherhood and sister-hood of service. I use the word 'Sisterhood', because we have two centres of the Sangha which are conducted entirely by women, and each of these contres has an executive committee consisting of lady members. This movement is inspired by the ideal of doing something for the recovery and reconstruction of national life. The Sangh is a fraternity of service. And to serve, youngmen should develop constructive qualities. Until constructive qualities are developed, we may not hope to build a great nation, a new India.

The Sangh is, in the third place, a movement of Shakti. The mantra or watchword of the Youth Movement is 'Shakti.'

This word "Shakti" is a beautiful ancient Sanskrit word and it has for my mind a profound mystical association. I inter-

pret the word as "Vitality" or "Strength"—strength which comes from the Spirit. It should not be confounded with brute force. The Shakti I refer to is inner force, the force that comes from within. A nation can really advance only when it has developed its inner strength. Weakness cannot, in any measure, help in building a new nation. Nations are built in strength and not in weakness. India will be a new nation only when she submits to a process of self-discipilne and self-transformation.

Let me now refer to the programme of work which the Sangh has in view. And perhaps you would understand me better, perhaps you would have a clearer conception of the programme of the movement, if I give you an idea of how a member of the Shakti ashrama lives every day. In connection with this movement, we are starting Ashramas. I believe that the Ashramas reflect the true genius of India. The best Ashrama so far is the one we have in Rajpura. We have there a Vacation Ashrama. Students and youngmen come to us during the period of vacation and they stay with us for three months.

We start our work early in the morning with worship. I believe very much in the dynamic power of worship. Students get up at 5 a. m. We begin worship with the beautiful ancient ceremony, referred to in the Books as the Havan ceremony. We kindle fire, which to me is symbolic of the new awakening, the spirit of youth, the fire spirit. I want the new spirit to grow amongst the young. After that we have the singing of beautiful national songs, sometimes the song 'Vande Mataram' is sung, sometimes another song in Hindi 'Bharat Hamara.' After that we have readings from the scriptures. I make it a point to give readings from the scriptures of differnt religions. I give readings from the Gita, the Mahabharata and

other scriptures of the Hindus. I give readings from the Bible, from the Buddhist scriptures, from the Muslim scriptures, from the Jewish, Zoroastrian, and Chinese scriptures, and I am happy to find that youngmen appreciate this. I am happy, youngmen are growing in the true spirit of fellowship and I believe that fellowship is essential to nation-building.

After giving readings from the scriptures, I usually give short discourses. We finish worship in an hour or so. Then the members of the Ashrama take physical exercise.

This brings me to the second aspect of the programme of our work. We attatch great importance to bodily culture. To-day youngmen go about with broken bodies. I often say, 'Bodybuilding is nation-building.' I believe this to be profoundly true. Ancient Greece was great and I have asked myself the question. "What was the secret of the greatness of Ancient Greece?" Ancient Greece was highly intellectual, but the civilization of ancient Greece was not merely of the intellectual type; her civilization was also synthetic. The more I study the history of humanity, the more I find that every vital civilization has been, in a measure, small or great, a synthetic civilization. I believe, the note of the coming age, the note of the new civilization which, I believe, is going to be built through fellowship between East and West, the one fundamental note of the new civillization, will be the note of integration. India fell because matter was sundered from the spirit, the body was separated from the mind. India fell when she developed contempt for the physical. Over and over again in the pages of the Upanishads, the Rishis sang that matter is a manifestation of the mind. I desire that body and soul, which for a long time have been kept apart, should be re-integrated in the life of India. The conception of the spiritual life, as divorced from the earth, as divorced from the material or the

physical, needs to be combated. Youngmen should build up their bodies.

The third item in our programme is character-building. After worship the members take physical exercise. I may say in this connection that the Sangh believes profoundly in the value of the ancient system of physical culture, including yogic exercise. The value of Pranayama for body-building, for the science and art of healing will, I believe, be more and more recognized in the coming days. As I said, there is the third aspect of our programme viz character-building. We emphasise the value of simplicity and simple life. I find in different parts of the country youngmen are coming under the influence of Westernism, and I say to them "Appreciate the noble qualities of the West but shun the vices of the West." I find a number of youngmen going in for Westren fashions. A large number of youngmen are anxious to live lives of luxury. But we must build character in simplicty and culture of courage. I want to see the spirit of courage developed in youngmen, and in order to develop the spirit of courage they must develop hero-worship. Every month youngmen should celibrate one day sacred to the memory of one of the great heroes of humanity. I want them to study the lives of the great heroes of India and those of the world. Let youngmen study the lives of Bhishma, Sivaji, Prithvi Raj, Hanuman, McSwiney, Garibaldi, Abraham Lincoln and other great men of action. So will youth grow in the spirit of courage. Every month one day may be set apart as sacred to the memory of a great hero. The Sangh believes, also, in the value of ancient culture. It seems to me there are two extremes in regard to this subject. There are some who think that Indian culture is useless. I am afraid this was the view of Macaulay who said that the whole library of Oriental litrerature was not worth a single shelf of an Occidental library. He thought Indian culture was useless. Then there is the

other extreme. According to some, Indian culture is perfect. I do not believe that any culture is final. I believe that human cultures progress as civilizations progress. Recognising that Indian culture is not final, I submit in all humility that Indian culture has a great message for the modern world. Indian culture is permeated with the spirit of a great ideal and I want that high spiritual ideal to flow again into the life of India and the modern world. I remember a little incident mentioned by a great Indian mystic who went to England many years ago. I am not sure if all of you are familiar with the name of that great Indian, Partab Chandra Muzumdar, a great leader of the Brahma Samaj. He passed away many years ago. He was in England at the time when the great scientist Tyndall was being severely criticised. In his Belfast address he had said that the time was coming when science see in matter the promise and potency of mind. would This was a heresy to many and a number of criticisms appeared against him in the press. Partab Chandra Muzumdar paid a visit to Tyndall, and in the course of his talk the great Indian mystic referred to the Belfast address and the criticism in the papers. Partab Muzumdar expressed sympathy with Tyndall and referred to some of the ancient Upanishadic conceptions of the relation between matter and mind. said: - "Your words are a great comfort to me; the light once came from the East; the light will travel again from the East." And in all humility I submit, there is one domain in which India still has a message to give to the World. In the domain of objective sciences the West is great, and we must sit at the feet of the West to understand more the spirit of observation and experimentation. But there is domain in which, I believe, India has a message for the world; to understand the right mind of india we must make a study

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of ancient Indian culture. In the cultural department we may study a number of books, and one of the books which we study is the Gita, which I regard as the greatest philosophic poem in world-literature. I ask every youngman to grow in the spirit of the Gita. I have also submitted to a number of centres of the movement that in addition to this, other great books should also be studied. I desire once again that in the matter of cultural study the atmosphere should be one of fellowship.

Another thing we attend to is manual work. We start with a little gardening. The value of manual work must be impressed on youngmen.

Then there is the social service side of our department, the Seva department of the Bharat Yuvak Sangh. With regard to social service, I have before me a programme consisting of many items. But a programme to be practical must not be comprehensive. What I desire to say is that a few items from the entire programme may be selected for the year and we should see that those items are worked out and then we should pass on to other items.

The programme should be practical and progressive, not comprehensive. So let me indicate to you some of the items we are taking up this year. Firstly there is the first Aid Class.

Secondly in some centres have been formed committees of youngmen who are prepared to serve the untouchables, to meet them, to teach them, to sing to them songs and hymns, and mix with them. In the Shakti Ashrama at Rajpur last year we gave a good dinner to the untouchables who were in the locality. The arrangements were entirely in the hands of students and youngmen, and I was wonder-struck at the way in which they conducted the whole affair. We have a big hall in the Ash-

rama. We met the sweepers in that big hall; we sat with them and a good dinner was served them by youngmen. That day was sacred to the memory of Sri Krishna; it was the birthday of the Lord. And that day was to us doubly sacred because one important item of the day was the feast given to the untouchables. In a number of other centres, too, there are youngmen who have been enrolled on the committees for service of the untouchable.

Then there is the item of the 'Street Universities'. There is no time to explain what is meant by "Street Universities" Then there is an item which refers to magic lantern lectures.

A number of youngmen have agreed to speak to the village folk during the vacation, to give them lectures on personal cleanliness and religious subjects.

We believe in the value of work. We believe in the importance of village reconstruction, and youngmen must be prepared for extensive village work. I have time only to refer to one thought which is being impressed upon students and youngmen in the Ashrama; it is the thought of silent service. Many youngmen shrink today from doing village-work. They want publicity, applause, prominence. I ask the young to grow in the spirit of silent service.

Noisy waves break and retire. It is the silent tide that comes with strength and I believe that in silence is strength. I believe that they who will strive to work as little ones of the Lord, they who will try to be humble and unknown, will, in the coming days build a new India. The new Indian nation will be built in the strength of silence.

State Expenditure in Mauryan India.

[PROF. SATYAKETU VIDYALANKAR]

Tris not an easy task to reconstruct the sheet of state liabilities and assets for any period of Indian history. In spite of the abundance of reliable data supplied by the Arthashastra of Kautilya and the Indica of Megasthenes, we can draw only a rough sketch of the budget of Chandia Gupta I, the founder of the Mauryan dynasty. The income side of the Mauryan finance has been ably worked out by eminent scholars like Prof. Benoykumar Sarkar9 but the subject of State expenditure is practically untouched till now. We shall attempt in this articile to make a few brief guesses about the annuale xpenditure of Mauryan India Kautilya has divided the State expenditure under twenty-two heads under which it is certain, the imperial exchequers of Mauryan empire distributed their annual ancestors, charity income, These were worship of scholars and warehouse, harem. kitchen. ambassadors. store-house, armoury, store-house of raw-materials, manufactories, remuneration for forced labour, maintenance of infantry, cavalry, chariots and elephants, herds of cows, museums of beasts, deer, birds and snakes and storage of firewood and fodder. For our present purpose we shall not follow this state-expenditure of Kautilyan classification, but shall divide the Mauryan India under nine convenient categories.

(a) Civil Service

The vast empire of Chandragupta was governed by a well-organised bureaucracy, and a fair percentage of the state expenditure must have been earmarked for the maintenance of the civil service. Kautilya has given the exact rate of salaries paid to the various officials of his age

^{1.} B. K. Sarkar-Political Theories and Institutions of Ancient Hindoos pp-2-135

^{2.} Arthashastra. Bk ii, chap. 6.

^{3.} Ibid Bk. V, chap 3.

and from this exhaustive list we can form a fair idea of the expenhighly paid officers were the diture under this head. The most or superintendents of state departments who recieved thousand panas annually. The lowest official of the executive hierarchy Gramabhritah with nearly 40 Panas a month. The officers were paid in cash, and the system of payment in kind, though not unknown, was not generally followed. In times of distress, when the amount of money in the treasury was small, the employees could be paid in forest produce, cattle or fields. But a small amount of cash was indispensable. The guiding principles in fixing the salaries, according to Kautilya were "to tem ptation servants from 'yielding to avoid discontent among them," and also " to provide emoluments sufficient to afford them bodily comfort and thereby to arouse among them enthusiasm to work." "

Besides the fixed annual salary the employees of the Mauryan empire enjoyed several other concessions. While on duty, they were paid an allowance, whose rate was one adhaka for the salary of 60 panas. The sons and wives of those who died while in govornment service, got subsistence and wages. Infants, aged persons and person in ill health, related to deceased servants, were also shown various kinds of favours. Not only this, the king was expected to give regular prizes to his employees on occasions of death, sickness or child-birth. We can not go so far as to suggest the existence of a regular system of old age pensions, sickness and other types of insurance in that remote age, but it is evident that some provision in that dierection was really made in those times.

(b) Military Expenditure

We are fortunate enough to know exact numbers about the army of Chandra Gupta 1 from the *Indica* of Magasthenes. It was not an irregular militia, but a standing army well organised and efficiently ecquipped with horses, arms and stores. This huge army of the first Mauryan emperor consisted of 600,000 foot, 30,000 horse, 8,000 chariots and 9,000 fighting

^{1.} Ibid., Bk. V, chap 3.

^{2.} Ibid, Bk. V, chap. 3.

elephants. According to Mr. V. A. Smith, each chariot accommodated two fighting men besides the driver, and an elephant in addition to the Mahout carried three archers. There was also a large number of-horse-trainers, drivers, carpenters, attendants, and other menual servants. It is not very difficult for us to calculate approximately the total military expenditure in Mauryan India, because we know the rate of pay of officers and soldiers from the Arthashastra.

Infantry	-600000×50	0=	30, 00,00 000-	panas	annualy		
Cavalry	-30000×100	0=	300,00,000	*,,	1)		
Elephants	- 9000×750-	3=	2,02,50,000	"	, ,,		
Chariots	- 8000,750×	2=	1,20,00,000	"	ır		
Trainers etc.	-46000×60	=	27,6,000	"	11		
Superintendents							
of Infantry etc.	- 4000×4	=	16,000	"	,,,		
Commanders of Infantry- $8000 \times 4 = 32000$							
War minister			48,000	,,	"		
Commander-in Ch	ief—		12,000	,,	n		
					NICH STREET		

Total = 36, 51, 8,000 panas

The rates of pay, given in this calculation, are based on the authority of Kautilya. But this huge amount of 36, 51, 14,000 panas does not exhaust the list. It does not include the salaries of various military officers whose number and pay are not mentioned by our authorities. It is also impossible to know the number of the menial servants, physicians, surgeons and other employees in military service whose rate of pay is known. Besides horses and elephants, several kinds of cattle, e.g. buffaloes, bullocks, and camels were also required and the escepenses of their maintenance were by no means small. Arms and ammunitions also required big establishments and Kautilya describes in detail the factories which manufactured these. These, too, were a considerable burden on the Mauryan exchequer. Thus though it is impossible to

- 1. Pliny, VI, 19. p.
- 2. V. A. Smith-Early History of India P. 132.
- 3. Arthashastra, Bk. v, Chap. 3.
- 4. Ibid., Bk. ii, Chaps. 21-32.
- 5. Ibid, Bk ii, Chaps, 12,16, 18.

give an exact idea of the military expenditure in Mauryan India, yet we shall not be much mistaken if we place five hundred million panas under this head.

(C) EDUCATION

Mauryan India had an elaborate and organised system of public the existence of great education. This infer from we can Universities such as Taxila and Benares. Besides such big seats of learning, there were individual professors and masters both peripatetic and non-peripatetic who inparted instruction in public halls and their own hermitages. The state supported them all. It was a usual practice of that time, to donate estates and pieces of land yielding sufficient produce for the maintenense of these educational institutions. 9 These lands were exempted from taxes and fines which circumstance enabled the teachers and their pupils to devote themselves solely to their studies without any anxiety for a aries or fees.

But there were some institutions, under the direct control of the .

Government. The teachers working in them were paid out of the state treasury. Kautilya calls their salaries honorariums (Puja-Vetanam). Perhaps this was a very important item of public expenditure, wherefore Kautilya gives it the first place in his classification.

(D) Charity.

Charity or dana bears a peculiar meaning in the terminology of Kautilya. It was the duty of the Government to make provision for the subsistence of orphans, the aged, the infirm, the afflicted, and the helpless. The state also gave subsistence allowance to helpless women when they gave birth to children. Such expenditure was termed dana. It seems that some

¹ Ibid., Bh, ii Chap. 1.

² Ibid, Bh, ii, Chap. 1.

^{3.} Ibid, Bk, v, Chap. 3.

^{4.} Ibid, Bk, ii, Chap. 6.

^{5.} Ibid, Bk, ii, Chap. 1

kind of poor laws existed at that time, as we see the Government providing work for the helpless widows, crippled women and the like.

(E) Bounties

Kautilya mentions several kinds of bounties given to cultivators and artisans. At times, cultivators were helped with grains, cattle and money? The state gave special encouragement to co-operative production. Kautilya advises the king to provide roads, and give land timber and other necessaries to those who want to work together for productive purposes. He says:—"Those who, with their co-operative efforts construct on roads buildings of any kind beneficial to the whole country, will be recepients of special concessions on the part of the king."

According to Megasthenese the artisans were not only exempted from taxes, but were also supported by means of liberal bounties.

(F) WORKS OF PUBLIC UTILITY

This head comprises a vast range of works, all of which it is not possible for us to notice in detail in this article. We shall simply refer to them briefly.

- (i) Irrigation —Megasthenese describes an elaborate system of canals, tanks and wells for the puspose of irrigation, for the up-keep of which a separate department of state under a Samaharta was responsible. The Government had to invest vast capital in these works. This is the reason why excessive water-rates were levied from the cultivators.
- (2) Public health-This was a a favourite item of expenditure with Mauryan statesmen. We know from the inscriptions of Ashoka that arrangements for the medical treatment of man and beast were made not only

^{1.} Ibid. Bk. ii, Chap, 23.

^{2.} Ibid. Bk. ii' Chap, 1.

^{3.} Ibid. Bk. ii, Chap, 1.

^{4.} Ibid. Bk. ii, Chap, 10.

^{5.} Ibid. Bk. iii, chap 9.; Bk. ii. chap. 24.

STATE EXPENDITURE IN MAURYAN INDIA.

in his whole empire, but also in the friendly neighbouring Medicinal herbs and drugs were planted, imported and supplied these? places. Not only Ashoka, but Chandragupta also establishmentained free hospitals throughout the empire.

- (3) Public roads—Ashoka writes in one of his relamations:—"On the roads I have had banyan trees plant shade to man and beast; I have had groves of mango tree and at every half kos I have had wells dug, rest-houses ere numerous watering-places set up." Kautilya in his Arthash cribes in detail the grand public roads of his time and discurdative importance. No doubt, these highways entailed hear on the imperial exchequer.
 - (4) Famine relief. 4
 - (5) Relief from fire, flood and other calamities. \$

(G) Public Recreation

Public amusement, too, was not neglected by the Grarks and gardens, open to the public, were laid out, museums and separate menageries for birds, serpents, and beasts were expected gardens containing all kinds of animals (Sarva were maintained for both entertainment and instruction of the

^{1.} Fourteen Rock Edicts No. ii.

^{2.} Arthashastra. Bk ii. chaps. 3-4, 31; Bk i, chaps. 20-2

^{3.} Fourteen Rock Edicts No. ii; Pillar Edict vii-

^{4.} Arthashastra. Bk. vii. chaps. 12, 14; Bk. ii, chap. 4.

^{5.} Ibid. Bk. iv chap. 3.

^{6.} Ibid. Bk iv. chaps. 2-3; Bk. ii chap. 36.

^{7.} Ibid. Bk ii, chaps. 1-2, 34

^{8.} Ibid., Bk. ii, chap. 6.

^{9,} Ibid. Bk. 1i, chap. 2.

(H) Economic Enterprises

There were many industries owned and run or controlled by the Government. The state had the monopoly of oil, salt, mines and minerals. Shipping lines were under the exclusive control of the Government, and some commercial enterprises were also undertaken. These economic concerns were a great source of revenue but they required investment also. The development of these state—owned industries required a large amount of capital which was provided out of the assets of the state.

(I) Personal Expenditure of the King

This was a very important item of the annual budget of Mauryan India. Kautilya mentions the royal kitchen and harem as separate heads of state expenditure.* The harem was a huge establishment, with thousands of officers, soldiers, and other menial servants, both male and female, and organised in a very complicated manner. It is needless to describe the Mauryan court, but it is certain that it was maintained in a very sumptuous style and entailed heavy expenditure.

^{1.} Ibid. Bk. ii. Chaps. 12,15

^{2.} Ibid. Bk. ii. Chap. 28

^{3.} Ibid. Bk. ii. Chap. 16

^{4.} Ibid. Bk. ii. Chap. 6

^{5.} Ibid. Bk. i. Chap. 20-21.

A STUDY IN VEDIC POLITY

(Pt. Priya Vrata Vidyalankar.)
Introductory.



he Vedas, which contain the germs of all true knowledge, were given to humanity in the beginning of the present cycle of creation by the All-benevolent God to chalk out for them the right path of both secular and spiritual progress and prosperity. This is a belief that has from time immemorial been cherished

by Arya sages and savants. The Brahmnas and the Upanishads, Darshanas and Smritis, the Puranas, the Ramayana and the Mahabharata, in a word, the whole Arya literature, sings with one voice the chorus of such high praise of the Vedas. In the religio-philosophic history of Aryavarta not a single acharya or thinker who had any influence on the community—excepting, of course, a few persons who were treated as heretics—can be pointed out who did not profess and cherish such belief in the Vedas. The Shatapatha Brahmana holds, "Of that Great Being are the out-breathing—these that are the Rigveda, Yajurveda, Samaveda and Atharvaveda." The Brahmana. calls the Vedas in a metaphorical manner the very respiration. of God. At another place this Brahmana says, "Prajapati, the Lord of creation, looked round and found that all things had found a place in the threefold lore (the Veda), (i. e. the Vedas dealt with all existing things). He thought of giving the threefold lore to men to enable them to attain spiritual advancement and perfection. " The Taittiriya Brah-

१. एवं ग्ररे ग्रस्य महतो भूतस्य निःश्वसितम् एतद् यद् ऋग्वेदो यजुर्वेदः सामवेदोऽय-वीं गिरसः । ग्र० कां १४ । ग्र० ५ । ब्रा० ४ । कं० १०

२. स ऐचत प्रजापतिः, "त्रय्यां वाव विद्यायां सर्वाणि भूतानि । हन्त त्रयोमेव विद्यामात्मा-नमभिसंस्करवैं इति । श० १० । ४ । २। २२ ।

mana also joins this chorus of praise of the threefold lore, saying, "Prajapati, the Lord of creation, glanced round over all existing things, and beheld them all in the threefold lore (the Veda), for therein is the essence of all metres, of all stomas, of all vital airs, and of all gods. This, indeed, exists, for it is immortal, and what is immortal exists, and this is what is meant for mortals." In Shatapatha 10. 5. 2. 21. too, these words are repeated. Taittiriya Brahmana 3.10.11.3-4 narrates a parable which runs as follows: - "Bharad vaja observed brahmacharya for full three lives. While he was lying on his death. bed, Indra appeared before him and asked what he would do if a fourth life were granted him. Bharadvaja replied that he would observe brahmacharya in that life too. Then Indra showed him three big mounds and took a handful of dust from each and addressed him thus:—"Bharadvaja! These stand for the Vedas. The Vedas are infinite and inexhaustible; you have come to know but so little (pointing to the handful) of them even in full three lives. Most of this lore remains yet unknown. Come and know it. It contains all sciences."3

According to Manu, the well-known law-giver of ancient Aryas, "God revealed the eternal Vedas to Rishis named Agni, Vayu and Ravi in the beginning of creation in order that men

२. भारद्वाजो ह त्रिभिरायुर्भिन्न ह्याचर्यमुनास । तं ह जीए शयानिमन्द्र उपव्रज्योवाच भारद्वाज यन्ते चतुर्थमायुर्दद्यां किमेतेन कुर्या इति । ब्रह्मचर्यमेवैतेन चरेयमिति होवाच। तं ह त्रीम् गिरिक्तपान् ग्रविज्ञातानित दर्शयांचकार । तेषां ह एकैकस्मान् मुश्चिमाददे । सहोवाच भारद्वाजेत्या- मन्त्र्य । वेदा वै एते । ग्रन्नता वै वैदाः । एतद्वे त्रिभिरायुर्भिरन्ववोचेथाः । ग्रथ ते इतरदनूक्त- मेव । एहि इमं विद्धि । ग्रयं वै सर्वा विद्या इनि । तैत्तिरीय ३ । १० । १९ ।३-४।

might therewith perform their duties. " He further says, "With words used in the Veda he named all things, allotted to them their respective functions, and brought them into harmony and In the twelfth chapter of his code he affirms still more explicitly that the Vedas are the repository of all knowledge. He says:—"The four varnas, the four ashramas, three lokas (the earth, the atmosphere and the heavens), all things of the past, present and future, are known through the Veda. It is from the Veda that all about sound, colour, taste, touch and smell is learnt. The eternal Veda protects all beings, therefore it is the primary duty of every one to know and master it thoroughly. He alone can command the armies, exert royal authority, administer justice and rule over the whole world, who is well read in the Veda. 3" From the last sentence it appears that among other things Political Science is, according to Manu, taught in its completeness in the Veda.

To give the reader an idea of what high homage the ancient Aryas paid to the Veda, what an inexhaustible treasure of sciences they thought it to be, a passage from Shankara's commentary on the Vedantasutras is also given below. The cosmological

श्राधिवायुरिविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
 दुदोह यज्ञसिद्धयर्थं ऋग्यजुः सामलज्ञणम् ॥ मनु । १ । २३ ॥

२. सर्वेषां तु नामानि कर्माणि च पृथक् पृथक् । वेदशब्देभ्य एवादौ पृशक् संस्थाञ्च निर्ममे ॥ मनु०। १। २१॥

इ. चातुर्वरर्यं त्रयो लोकाः चत्वारश्चाश्रमाः पृथक्।
भूतं भवद् भविष्यं च सर्वं वेदात् प्रसिद्ध्यति ॥
शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पंचमः ।
वेदादेव प्रसूयन्ते प्रसूतिगुणकर्मतः ॥
विभित्तं सर्वभूतानि वेदशास्त्रं सनातनम् ।
तस्मादेतत् परम्मन्ये यष्जन्तोरस्य साधनम् ॥
सेनापत्यं च राज्यं च दण्डनेतृत्वमेव च
सर्वलोकाधिपत्यं च वेदशास्त्रविदहर्ति ॥ मनु०। १२। ९७-१००॥

argument is one of the most favourite of testimonies that philosophers adduce to support the doctrine of the existence of God. As in the case of a watch, its complex and delicate construction compels us to infer that it is the work of a watch-maker, so in the case of the universe its infinitely more complex and subtle construction compels us to infer that it is the work of some intelligent and mighty maker. In the second aphorism, "जन्माद्यस्य यतः," of the first chapter of the Vedantasutras, this cosmological argument is brought forward to prove the existence of God. But the author of the Sutras does not, as it were, feel satisfied with this proof. He adduces another argument to make his position more firm. The argument he advances now is that of the authorship of the Vedas. In the third aphorism, "शास्त्रयोनित्वोत् ," the author maintains that as books like the Vedas which are the repositary of all knowledge can neither get composed of themselves, nor can they be the work of a human being, their authorship must be asigned to some higher and more powerful intelligence, that is, to God himself. The purport of what Shankara writes on this aphorism is as follows:-"The scriptures, i. e. Rigveda etc. contain all sciences, are the treasury of all knowledge and like a lamp shed light on all sorts of things. None but the omniscient God can be their author. ""

All progress that the ancient Aryas had made in the spheres of Philosophy, Science and Philology comes under Four Upavedas, Six Angas and Six Upangas. According to shastric

१. महतः ऋग्वेदादेः शास्त्रस्य ग्रानेकविद्यास्थानोपवृंहितस्य प्रदीपवत्सर्वार्थावद्योतिनः सर्वज्ञकल्पस्य योनिः कारणं ब्रह्म । नहीदृशस्य शास्त्रस्य ऋग्वेदादिलचणस्य सर्वज्ञगुणान्वितस्य सर्वज्ञादन्यतः संभवोस्ति । यद्यद्विस्तरार्थं शास्त्रं यस्मात् पुरुषविशेषात् संभवित यथा व्याकरणादि पाणिन्यादेः ज्ञेयैकदेशार्थमपि स ततोष्यधिकतरिवज्ञान इति । किमु वक्तव्यम् , ग्रानेकशाखाभेद-भिन्नस्य देवितर्यङ्मनुष्यवर्णाश्रमादिप्रविभागहेतोः ऋग्वेदाद्याख्यस्य सर्वज्ञानाकरस्य श्रप्रयन्तेनेव लीलान्यायेन पुरुषिनःश्वासवत् यस्माम् महतो भूतात् योनेः सम्भवः ।

traditions all these are dependent on the Vedas, which in simple English means that the subjects that are dealt with in the Vedas in a germinal form have in these books been elaborated in detail. The four Upavedas are:—

- 1. The Ayurveda or the Science of life. The modern names of the sciences treated of in this Upaveda are Medicine, Surgery, Hygiene, Chemistry, Physiology, Anatomy etc.
 - 2. The Arthaveda or the Science of Mechanics.
- 3. The Gandharvaveda or the Science of Music, Drama and Dancing.
- 4. The Dhanurveda or the Science of war and weapons.

 The six angas are:—
 - 1. Shiksha or the Science of Phonetics and Orthoepy.
 - 2. Kalpa
 - i. Dharmasutras or the Principles of law.
 - ii. Shrautasutras or the Rules of Vedic ceremonies.
 - iii. Grihyasutras or the Rules of domestic ceremonies.
 - iv. Shulvasutras or the Principles of Geometry.
 - 3. Vyakarana or Grammar.
 - 4. Nighantu or Philology.
 - 5. Chhanda or Prosody.
 - 6. Jyotisha or Astronomy.

The six upangas are:-

1. Nyaya. 2. Vaisheshika. 3. Sankhya. 5. Yoga. 5. Mimamsa and 6. Vedanta. The English names for the subjects that are dealt with in the Six Upangas are Logic, Metaphysics, Psychology, Ethics, Physics etc. We have pointed out just now that these Upavedas, Angas and Upangas have always been considered to be dependent on, and derived from, the Vedas. This means that according to Indian thinkers the

Vedas contain the germs of all the sciences that the civilized world has yet come to know.

Though such high homage has been always paid to the Vedas centuries ago, study of the Vedas on ancient lines fell into desuetude for some unknown cause. One's belief that the Vedas are the repository of all knowledge and illumine all objects like a lamp, as Shankara says they do, receives a rude shock when one glances over commentaries on the Vedas written by Sayana, Mahidhara, Uvata etc. The method of interpretation adopted by these commentators could not reveal the true spirit of Vedic texts. This is why these writers could not find in the Vedas truths which ancient savants like Manu believed to be taught in them.

In the seventeenth century of the Christian era, European scholars began to devote their attention to the vast literature of Sanskrit. Great many scholars learnt Sanskrit, and translated and published books, appending to them copious commentaries and notes of their own. The Vedic literature also formed the subject of study of some of these savants. The kind of Sanskrit commentaries on the Vedas on which these westerners indicated. had to rely, has been briefly There was literally little sense in these commentaries. They were brimful of paurnic mythology and sacrificial rituaspurious commentaries the western had to translate and write their own commentaries upon These translations and comments served simply to bedim the ancient glory of the Vedas and create a feeling of disgust at, and dislike for, them. Under the British rule the Indians who had already given up studying Sanskrit themselves, had also an apportunity of getting acquainted with these glosses and comments through their translations in English. Indians looking up to the western scholars to tell them what was written in the Vedas! What an irony of fate! The western verdict on the Vedas, by no means favourable, engendered in its turn a feeling of dislike of, and aversion to, them in the neo-educated Indian mind. Sanskrit pandits of the old type had not in them the intellectual capacity to withstand this tide of unbelief that flowed from the west.

So stood matters when Rishi Dayananda appeared on the He blew again the conch of the supremacy of scene. Vedic teachings. He declared anew that the Vedas contained the germs of all knowledge. Again he proclaimed in one voice with Shankara that the Vedas were aneka-vidya-sthanaupabrinhita (i.e. comprised all sciences), were sarvajna-kalpa (showed signs of omniscience), and were sarva-jnanakara (the treasure-house of all knowledge). His interpretation of the Vedas was discarded as being incongruous with the commentaries of both western and mediaeval Indian scholars. He maintained that the Vedas could not be rightly understood by being translated along lines which these scholars had adopted. The latter, while rendering a particular Vedic text, have in their minds a fictitious image of the visheshya, the person or object intended to be described, what in Vedic terminology is called the devata of the mantra and then try to distort the meanings of the visheshnas, the words and phrases which describe the visheshya, i. e. the whole context, to accord with the fictitious idea with which they start. This vitiates the sense of the verse altogether. The right method is interpret the visheshya in accordance with to visheshanas, i. e. the context. No fictitious picture of the visheshya should be allowed to obsess the mind beforehand so as to necessitate a distortion of the sense of the visheshanas. In other words Rudhivada should be entirely discarded in interpreting the Vedas. Rishi Dayanand based his thesis on evidences from Niurkta, Mahabhashya, Brahmanas and

other ancient sanskrit works. The tide which had begot the feelings of dislike and aversion against the Vedas and had made men think of them only as collections of songs sung by primitive Aryans in praise of different natural powers met now with a great check. Many a pandit began to study the Vedas along new lines which in reality followed the oldest method of studying the Vedas. This new line of study lent again very strong support to the old Aryan belief that the Vedas contain the germs of all true knowledge. New and scientific expositions of many Vedic passages began to be given. Although the work hitherto done in this direction is too little to convince the unbelieving westerner of the ancient glory of the Vedas, yet the success that has been achieved so far prompts in us the expectation that in very near future the humanity will again with one voice reverberate the old paeon of praise of the Vedas and proclaim that they are sarvajna-kalpa and sarvajnanakara and were vouchsafed to the human race in the beginning of creation by the merciful God for its secular and spiritual welfare.

The following pages are an attempt in the same direction. I propose to consider those possages of the Vedas which directly bear upon politics. So for as I know, no scholar has yet devoted to the study of political thought in the Veda the time and energy which the importance of the subject requires. According to Manu, "he alone can command the armies, exert royal authority, administer justice and rule over the whole world who is well versed in the Vedas." Thus in Manu's opinion the Vedas teach the political science in its entirety. And the ancients have said of Manu—un a lagraged as

व. सेनापत्यं च राज्यं च दश्डनेतृत्वमेष च सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति मनु० १२। १००॥

मेवजं भेपजवायाः, i. e., what Manu has spoken is the remedy of remedies. In the articles that follow we shall test the statement of Manu and address ourselves to the details of the political outlook of the Vedas.

An un-Holy War

CHAPTER 1

The Responsibility of the Quran

[1]

OR the determination of the Muslim point of view on any question of importance—for a knowledge, for instance, of the Islamic mentality which may be acting as a factor in giving my communal or national problem of moment its shape, it is necessary to refer to the Quran. Forthe Quran is to the Muslim the very word of Allah, revealed through the mouth of Muhammad, the Prophet. The orthodox Muhammedan has from the first been taught to eschew skepticism in the matter of his obedience to the commandments of the Quran. A section of Muslim intelligentsia is anxious to give to the Quran today a colouring of modern culture and liberality of religious outlook, but this is yet a cry in the wilderness. The work of interpreting the Book of Allah to the masses is entrusted, in the main, to the Mulla who is a man absolutely alien to liberal ideas. To the historian he may appear to be a most faithful exponent of that extremely backward age, in which took place the revelation of the Quran-a revelation belonging to a land, too, which modern universal enlightenment has been able to make little, if at all, amenable to civilizing influences. Th Prophet, however, who at the time the mouth-piece of Allah, had a native breadth of vision which the Mulla lacks. The verses which, as reveal-

ed to the Prophet, appear simply to have been designed by what was given out to be an Unseen Power, to meet the exigencies of the occasion, have in the hands of divines of succeeding ages, acquired a permanent inelasticity which to-day is a most formidable stumbling block in the way of an open-minded social and political reformer. Round the text of the Quran has grown up a body of comment, to which age has given its customary authoritativeness. The books of what they call Tafsir, while they present to the antiquarian the traditional aspect of the creed of Islam—of Islam, as it has been believed in and practised by generations succeeding the time of the Prophet-help also, by the preservation of an account of the circumstances, amidst which various parts of the Word of Allah were revealed and promulgated, in getting at the genuine import of those verses especially, to which a conflicting variety of meanings is assigned today. Even where spurious, this traditional comment has a tremendous weight with Muslim priesthood, whose exposition of Ilham sways the minds of the modern masses. For us who are concerned with the psychology of the generality of Musalmans, these commentaries are of special value.

[2]

In almost all the Hindu-Muslim riots that have till now disfigured the fair face of the Indian continent, the aggressor, as also the main culprit, has been the Muhammadan rowdy. His high-handedness has so far been responsible for an overwhelming majority of killed and wounded, for the whole up-to-date perpetration of arson and pillage, and for almost all outrages on the female sex. Thus the mentality of a section among Muhammadans is a factor of no mean significance in the long-protracted tragedy of Hindu-Muslim lawlessness. The Indian nationalist, no less than a humanitarian man CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

of religion, has to study this mentality with a feeling of deep concern and find out, if possible, means of eradicating the seeds, if there be any in it, of danger to the public peace of India and the world. As pointed out above, the Muslim, the unlettered Muslim specially, draws his inspiration for every thing, earthly and spiritual, from the teachings of the Quran, which the Mulla, taking his stand on traditional Tafsir, is busy disseminating broadcast. Let us see if in the Quran itself, or in traditional commentaries thereon, there be something calculated to incite the faithful to acts of violence against the non-Muslim.

[3]

The Prophet had to deal in his life-time with non-believers. He appears in the beginning to have been, even though according to some he may have made virtue of necessity, a man of peace. In the Meccan and some of the Medinan suras of the Quran are interspersed verses, which testify to his impatience to convert Kafirs, but some occult agency counsels him to yet bear up. Later, however, he was confronted with situations, in which he, in order in strike terror, thought it neccesary to allow and even encourage violence, not barring bloodshed. He sanctioned plunder and legalised capturing of women. Conditions of war prevailed during the greater part of the concluding portion of his ministry. To him, as matters stood then, Arab solidarity was synonymous with Islam. Non-belief in Islam, which he called Kufr was, unless subdued, tantamount to treason, which he appears to have included among crimes punishable with death. As fate would have it, the Muslim Maulanas consider later revelations, if they run counter to earlier behests, to have abrogated these latter, so that verses composed in the time of peace, where they are imbued with a concilitary spirit,

are believed to have been cancelled, and cannot be urged today to cultivate among the faithful a polite neighbourly disposition towards unbelievers.

(4)

Let us consider these earlier verses first, the verses which may be aptly termed the Prophet's Earlier Dispensation. Chapter CIX of the Quran, consisting of six short lines, is the whole of it, as it were, a charter of religious liberty to both Muslim and non-Muslim. It runs:—

- 1. Say: O unbelievers!
- 2. I do not worship what you worship.
- 3. Nor do you worship what I worship.
- 4. Nor shall I worship what you worship.
- 5. Nor will you worship what I worship.
- 6. To you your religion (or according to some, reward) and to me mine.

The occasion for this revelation is related to have been a contingency in Mecca, when the Prophet was asked by the unbelievers to practise, for experiment, the injunctions of their religion for a year. Finding them obdurate, the Prophet dispaired of converting them, and let them remain infidels.

The Prophet was eager to muhammadanise non-Muslims. His followers appear to have pressed him to exercise some miraculous apostolic power, as kafirs demanded of them some such show. The formulae that follow instance the counsel to yet forbear, repeated again and again in the pages of the Quran in almost identical words:—

- 1. If they become Muslims, they indeed follow the right way, but if they turn away, it is thine only to deliver the message. iii. 19
- 2. As to those who turn away from thee, we have not sent thee to be their guardian .iv. 82.

- 3. But forgive them and pass it over. Verily God loveth the forgivers.
- 4. Say: I am not in charge of you. v. 6
- 5. And leave those who take their religion as a sport. v. 69
- 6. He, who will be guided, will be guided for his own advantage ... x. 108
- 7. I am free from (all responsibility for) what you do. x. 42
- 8. Forgive with kindly forgiveness xv. 85
- 9. Summon them with wisdom and in the best manner. xvi
- 10. Turn evil with what is best. xxiii
- 11. Withdraw thyself from them and say: Peace. xiii. 89
- 12. Tell the believers to pardon those who hope not for the day of God.

xv.13

13. Deal calmly with infidels and leave them alone a while.

The despondency of the Prophet assumes an extreme form, when he ascribes the persistency of the non-believers to the will, to that effect, of Allah. How pathetic is the note of absolute hopelessness that finds utterance in the following lines:—

Had thy Lord willed it, they would not have so acted. vi. 112. But if thy Lord had desired, verily all who are on the earth, would have believed. Will you persecute them till they become believers? x. 99

The question put to the Prophet suggests the entertainment by him of a possibility of employing compulsion. Long, very long, does he appear to have revolved the idea in his mind and the first spontaneous response to the anxious query was a peremptory No.

And do not compel them. Recite the Quran to them who fear my warning.

This broad-minded declaration, even if a strategy of despair, is a welcome revelation of a peaceful attitude of mind on the post of the Prophet of Islam. The commentators, however, mindful of

the revelation of these verses, prior to the verse enjoining Jihad which, they say, has cancelled all earlier fiats that have a contrary import, express or implicit, regard the latter now as dead letter. The note in Tafsir-Jalalain on all these and such other verses is:—

This verse came before that enjoining Jihad.

And in Tafsir-Husaini:-

This verse is considered to be cancelled by the verse enjoining the use of the sword.

A small formula to the same effect, but one clearer in its unconditioned statement of the Prophet's policy, occurs in chapter II. It runs:—

There is no compulsion in religion. II. 156.

This verse was, according to Jalalain, intended to prevent a Muslim from going to force Islam on a son of his, who had emigrated with a Christian and accepted Christianity. If this order were let remain in vogue, the apostate from Islam, whose plight under the Islamic code we shall consider later, would have had at least a free right to live on. According, however, to Tafsir-i-Husaini, this formula is abrogated in favour of the later fiat ordering Jihad. "To Arabs no faith but Islam can be allowed, and with others war should be waged till they either embrace Islam or submit to the exaction of jazia."

Maulana Muhammed Ali, in his translation of the Holy Quran, points out in verse 139 of Chapter viii another similar formula to which he assigns the same import. His translation of the text is:

'And religion should be only for Allah.'

The Maulana's interpretation of the verse is original. All orthodox commentators are agreed in finding in this passage a sense just the opposite of that which the Maulana assigns to it. Their rendering of it is:—"And the religion should be of Allah i.e. Islam." The verse, of which this clause forms part, opens thus:—

And fight with them (unbelievers) till there be no more mischief (fitna) and the religion should be of (or for) Allah......

All orthodox commentators take mischief to signify unbelief, and the religion of Allah to mean Islam. Maulana Muhammad Ali's rendering of fitna is 'persecution'. He appears to imply that persecution in the name of religion is under Islam to be abolished, and a reign of liberty of conscience in matters of belief to be henceforth established. A commendable wish!

According to traditional commentaries, the establishment desired is of the religion of Allah, which to them signifies an anxiety in the mind of Allah (or as non-Muslims think, of the Prophet) to make Islam the religion of all lands (or at least the land of its birth). That this end was enjoined to be achieved by fighting physically makes the position of M. Mahammad Ali still more untenable, and that of the Quran a literal menace to peace.

These, then, and a few more perhaps, are the exhortations in the whole of the Holy Quran addressed to Muslims to let unbelievers enjoy liberty of thought and belief. Muslim orthodoxy, however, considers these commandmets, as they are worded, to have been subsequently set aside. Even if it be not so, the voice in favour of religious freedom is feeble. The Prophet, instead of being ordered to give up the idea of persecution, is again and again asked to wait and to "leave them (unbelievers) alone" for a short while. And then suddenly there comes a time when this hesitating whis-

per is drowned under the din of battle which, though it arose later, pervades now, as we shall presently see, the larger part of the Quran. Gentleness was no doubt the initial feature of the prophethood of Muhmmad—a feature, however, of the time when the Prophet himself either was, or had just ceased to be, the victim of persecution, and force, if there was a chance of its employment in the matter of belief, could be employed with greater confidence of success by his opponents.

(5)

A short time after his flight to Medina, Muhammad became involved, and remained till the end of his life engaged, in skirmishes with non-Muslims. It is beyond the scope of the present brochure to discuss the moral justifiability or unjustifiability of the armed campaigns he led against his Even staunch followers of Muhammad have opponents. had to admit that the first blow was struck by Muslims. * The gratuitious murder of Hazarmi, a Meccan traveller, though unauthorised by the Prophet was, after it took place, connived at by him. From this possibly chance incident originated that series of battles in which the forces of Islam were, till the death of the Apostle, ranged in opposition to the non-Moslem Arab hordes. Which side was in the right and which in the worng at various junctures in the course of that protracted struggle between Islam and non-Islam is not at present our purpose to discuss. A state of war ensued between Moslem and non-Moslem Arabs, which upset whatever peaceful mutual dealing was ordained by the religious or moral code of either party.

^{*} And what led to the battle of Badr and all other wars that took place between the Prophet (may God's peace and blessings, be on him) and non-Muslims was the murder of Hazarmi at the hands of Waqid Salimi. (Tabari quoted by Sibli in his Sirat-ul-Nabi. p. 291)

The Prophet now sought to regulate the relations of his followers with non-Moslems by means of injunctions which, he said, came from On High, and a few of which we shall reproduce below to serve as specimens of the Later Dispensation of the Prophet of Islam:—

Let not believers take unbelievers, aye any but the believers, as friends. Whoever does this is not of Allah in anything, except when you want to safeguard yourselves from them. And Allah warns you of Himself, and to Him is the final resort. iii.27

Tafsir-i-Jalalain, an authoritative commentary on the Quran, has the following remarks on this passage:—

He, who becomes the friend of an unbeliever from his heart, is not in the religion of Allah, but if in the way of Taqia (hypocrisy) one, because of danger, professes such friendship, though in his heart he harbours a feeling of enmity and ill will, such conduct entails no harm.....This injunctin holds good today in the case of countries where Islam has not gained predominance.

Husaini, another commentary, follows suit, confining the legality of taqia to dar-ul-harb, with which term we shall have to deal later on.

Fight with (kill) those who do not believe in Allah and the last day and do not count as prohibited what has been prohibited by Allah and His Prophet, and do not accept the true faith, among the people of the Book (i.e. Jews and Christians) unless they pay Jazia with their own hands and feel humiliated ix. 29

O you who believe! kill the unbelievers who are near you and let them find in you hardness. ix. 123

Tafsir-i-Jalalain has on this passage:-

Fight first with those unbelievers who live next you, then with those who live a little farther and so on and on, till you have fought with all unbelievers.

To Maulana Muhammad Ali this verse appears to confine the application of the sanction to fight only to occasions where there is necessity of self-defence, as 'here there is a plain injunction to fight only against those who are near to you, because it was they who persecuted the Muslims.' Were they not on the other hand in a position to do them good offices, too? Proximity appears in reality to have been mentioned by the way as affording an easy opportunity of fighting. In days of war all people of the enemy's country who fall within their opponents' reach are thought to be lawful victims. The formula 'near you' has no special significance here—it is clearly asynonym of 'within your reach.' That, at any rate, is the orthodox position.

They ask you about booty. Say the booty is for Allah and the Apostle. viii 1

And know that whatever thing you acquire as booty, a fifth of it is for Allah and the Prophet..... viii 41

The rest, say Jalalain, goes to the fighters.:-

namaz and pay zakat, leave their way free to them. ix. 5

Allah desired..... to cut off the root of the unbelievers, viii. 7

I will strike terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every finger-tip of them. viii. I2

For the unbelievers is the chastisement of fire. viii 14.

So when the sacred months have passed away, then slay the idolators wherever you find them and take them captive and besiege them and lie in wait for them in every ambush. Then if they repent and say

The comment of Jalalain on this verse runs:

.....Kill them, make them captive and besiege them till they either feel compelled to accept Islam or die. Lie in ambush for them in the night, in the pathways which they frequent, in order to kill them. Forbidden to you are.....all married women except those whom your right hands conquer (i. e. you have captured and made slaves, J.)
iv. 32,24.

And fight with them (unbelievers) till there should be no more mischief and the religion should be of Allah. viii 39.

We have shown how 'mischief' here means simply unbelief which was to be extirpated and Islam installed instead.

While drawing any general inference from these injunctions as regards the moral or civic outlook of Muhammad, the reader should bear in mind that at the time of the promulgation of these ordinances, the Prophet was engaged in war with the infidels. In modern warfare, too, waged between whites and non-whites, -for if both the parties be of white colour, the laws of war prohibit certain forms of extreme brutalityneither life nor property nor even the honour of women belonging to the coloured camp is regarded as sacred. Muhammad was, in the course of his campaigns, not less considerate than modern generals. Judged by the military moral standard on the occasion of war with coloured people, as this standard is embodied in the practice of fighters to-day, he may have been, as Muslim divines claim, a marvel of decency and kindness, unless Sivaji and the ancient Aryan race, to which the Maratha warrior belonged, be dragged into competition, and the immunity, which female honour and the sanctity attaching to religious places and books enjoyed from all sorts of harm during their regime, be pointed out as examples in contrast. The atrocities visited by conquering sodiers of to-day on the enemy's territory outside Europe are brutal in the extreme. Their one saving feature, however, is that none encircles them with a halo of religious sanction, with which the Prophet of Islam invested the high-handednesses he permitted, during and after war, to his followers.

[6]

The division of belligerents happened in the days of the Prophet to be made on the basis of religion, so that all those

'who do not believe in Allah and the last-day, and do not consider as prohibited what has been prohibited by Allah and his Prophet, and do not accept the true faith (Quran ix 29.)', were counted as opponents. The Prophet was either making a temporary dispensation to meet the exigencies of that particular juncture, or the opposition, which the infidel enemy offered, was so severe and oppressive that in his eyes the terms unbeliever and enemy became synonyms, and for all time to come he vowed uncompromising hostility to the non-Muslim. His qualification of the enemy as one who does not profess Islam, even if accidental, has proved in later ages to be the ban of the non-Muslim. The Quran invariably speaks of the adversary as 'unbeliever'. It enumerates, too, in detail the principal dogmas of Islam, non-belief in which constitutes Kufr, which latter comes in, as it were, in the natural course, for active hostility on the part of the Muslim. If in place of dogmas of belief, certain universally accepted principles of moral conduct were named, departure from which in practice were damned, Muslims of light and leading could to-day have contended that the hostility urged on behalf of the religion of Allah is against immorality, which every decent man, Muslim or non-Muslim, should have without scruple joined in suppressing. As the things stand, it is difference in the matter of dogma alone that distinguishes the Muslim from his enemy, and it appears as if it were that which was sought to be punished with atrocious penalties. That these cruelties, sanctioned during war, could not have been intended to continue to serve as penal measures in the time of peace is clear, as they, in their very infliction, offend intentionally against established rules of decent morality. Verses permitting indecencies were, on the face of them, temporary devices to encourage the follower and terrify and humiliate the foe. That they should have become part of standing Ilham is an irony of fate. The spirit underlying such commandments is, on the face of it, malicious and vindictive. Pity it is that the wars waged by the Prophet are considered to have been prompted by a divine decree and carried on under divine guidance. This robs them of any merit, which may otherwise be claimed for them, of embodying military operations conducted in some respects in a humane manner. Inhumanities are allowed to be perpetrated, and where quarter is given to the subdued enemy, it is bartered for either a lip-profession of belief in Islam or for a petty sum of money in the form of humiliating jazia.

[7]

The permanency for all time of these military commandments constitutes their lasting gall. If the fights of the Prophet were only a matter of history, historians may have formed their varied judgments of the character of the Arab hero who inspired and headed them. As fate would have it, they have from the first been incorporated in what the Muslim regards as standing revelation of Allah's will. Today every letter of them is thought to be as binding on the Muslim, as it was at the time this code of war was enacted While commentators are agreed on the abrogation of verses revealed in the time of peace, they single out no formula, not even a bellicose phrase or clause, promulgated in the time of war, which a subsequent fiat should, in its mercy, have The state of peace is lasting, while war is a tempocancelled. rary necessity—an evil to be avoided as far as it may be found feasible to do without it. The codes formulated under these two conditions are usually permanent or temporary in a corresponding degree. The mind of the Mulla has, however, judged otherwise. To him the earlier phase of the Prophet's life, when he preached homilies of peace, appears not at all

to have appealed; it was but a passing aspect. The command to war, which the Prophet could have given only under compulsion, but which, to its good luck, came later and has proved delectable, has his whole-hearted consent. This to him is Islam proper.

[8]

Were the enemy of Allah and his Prophet, instead of being identified with the non-Muslim, denounced simply as an enemy, there would have been a chance of persuading the Muslim of to-day to reserve the carrying out of these commandments for the day of a national war, and then, too, in order to make the struggle broadly humane, the exhortations to 'strike off every finger-tip,' 'to lie in wait to kill the unbeliever', 'to regard every female captive as lawful for carnal intercourse,' etc. etc. should have needed considerable softening and some of them total expunging. The Quran, as it is worded, naturally tends to induce a bellicose mentality against the non-Muslim, against whom constant war is enjoined to be waged, and whose life and property—and even the honor of his womanfolk—are declared to be lawful victims of the Muslim's greed and lust.

[9]

What aggravates the mischief is the diffusion of such incendiary commandments in all parts of the Quran, so that to whatever portion of Allah's Book you turn, you meet with a clear behest to hate, and if possible, fight with and kill, the non-Muslim. Had the verses of the Quran been arranged in the order of their revelation, there was a possibility of the ordinances of war being separated from those belonging to a period of peace. Inexorable destiny has directed the pen of the compiler once for all to make the gospel of Islam a gospel mainly of unholy hatred, conducive to a state of constant and unprovoked warfare.

[10]

Fortunately in the natural constitution of man there is a native grain of goodness. This in all times makes for amity and goodwill remaining the general tenor of civic relations between Muslims and non-Muslims. It is only when some interested mischief-monger wants to set his community by the ear that the grim teachings of the Quran are found to have prepared for him the soil where the seed of communal feeling, once scattered, prospers with marvellous speed and yields a ready and rich harvest. The conception of a state, broad-based on the intellectual liberty of the subject, where men and women professing different creeds may enjoy equal political rights, has entirely escaped Muhammad. It was perhaps beyond him. A beautiful picture of such a tolerant, and therefore credally variegated, state is preserved in the Atharva Veda:—

The earth providing habitation to people of varied creeds and different languages, suited to the varied localities which they inhabit, milk to us a thousand streams of wealth, like unto a steady cow that is not perturbed xii. 1. 45.

The Quran aims at making Muslims, i. e. those who simply subscribe to the Islamic dogma, masters, and others who will not do so, slaves of their will. Even the people of the Book, by which term the Quran signifies Jews and Chirstians, people to whom concessions are, in striking contrast with idolators, implied sometimes to be shown, cannot be equal citizens with their Muslim fellow-countrymen. As a verse of the Quran explicitly lays down, they must 'pay jazia and suffer humiliation.' ix. 29. Under Quranic rajya, then, Muslims are to be masters, people of the book humble feudatories, and for non-believers—the people accursed of Allah—there is not an inch of space under the blue heaven. Later, payment of jazia was allowed as a generous concession to them, too. They were permitted, as Muslim law-givers

put it, to ransom their live for a sum of money*—a right Islamic concession for which non-Muslims should, to the end of time, remain grateful to the successors of Muhammad. Of this more in the sequel.

-:0:-

Back, Back to the Vedas!

SAHADEVA G. LOBIN, MAURITIUS.

Of the galaxy of illustrious Indians who have sacrificed their lives for the advancement of their mother country along religious, social, and political lines, and have instilled into the masses the spirit of nationalism, we hail Swami Dayananda as the foremost. By his invincible courage, his profound erudition and unflagging labours, he has turned in another direction the current of our history, and has wrought a complete change in our life and thought. He shone with the triple glittering qualities of the saint, seer and reformer; and after devoting the best of his energy to the cause of Vedic religion, he died the death of a martyr. He has left behind him an ever-enduring fame, and his name is still the pride and loadstar of the Arya Samaja.

"Back, back to the Vedas"—such is Lord Dayananda's message. The message is sacred, divine. Disregard it and down tumbles to the ground the whole fabric of our civilization. It is this message that will consolidate the different religious sects of India and bring about union among the people; this message will free us from the chains of bondage; this message alone can satisfy the needs of the Indian

^{*} Vide Abdul Rahim's Muhammadan Jurisprudence. p. 387

nation. It is a panacea that will heal up the heart-harrowing throes of suffering humaninty.

When we cast a retrospective glance over the history of India of some ten decades ago, when the Indian people, straying from the Vedic path, were wedded to a host of demoralizing abuses, what a seamy picture arises into view? The people were immured within the walls of ignorance, superstition and vice, and had cut themselves as under from sound religion. Our hoary civilization was being wafted away by the waves of exotic influences. And a thick veil of fatal skepticism was spreading over the whole country.

All honour, all reverence to that heaven sent apostle of Truth, Swami Dayananda. With what admirable courage did he stand up, face the mighty and hostile phalanxes of orthodox Hindus, and with what sanguine hopes did he appear in the battlefield of Benares! He was indeed a lion among men. Only a Dayanand could have undertaken the task of going half a dozen times to that historic city to deliver his message, to wage war with the learned pandits and to win innumerable victories over them. Conscious of the righteousness of his cause, he thundered undauntedly against their refractoriness, and, with fire in his words, thawed the hoary snows of supersttion and took us out of the mazy labyrinths of conservatism. How changed is India to-day!

Reforms which were at one time considered impossible are now being introduced. His enemies are cowed down. He triumphed, where many failed.

The Rishi saw with an unerring foresight that to rejuvenate India the revival of the Vedic Religion was imperatively

necessary. And it was for the rejuvenation of his country that he travelled from place to place to deliver this inspiring message—"Back—back to the Vedas!"

Since Swami Dayanand delivered this message, how many persons have found ease and contentment, how many hearths it has saved from indigence, how many souls it has tranquilised!

Who could have ever thought that the education of women, condemned by the arrogant Brahmins, would become a live issue! Who could have ever thought that such a stimulus would be given to female education and colleges established to impart learning to the fair sex!

Who could have ever thought that the caste system, so deep-rooted in the minds of the Hindus, would be so soon entirely condemned; that child-marriage, without which they thought they would be hurled into an awful jehannum after their death, would be at an early date abolished; that untouchability, which dooms their countrymen to live a life unworthy of human beings, would soon dwindle away; that all the trickeries deliberately concocted by the bogus pandits to exact money from the credulous, would receive a death-blow. And these and many more are the results of the Swami's unfaltering efforts.

Swami Dayananda was the man, who, to serve his God and country, to preach the Vedic Religion, to raise his people from the deepest depths of ignorance, renounced princely favours that would have decoyed many a one, endured hardships before which many would have flinched, and bore calmly the billigsgate of the pharisees, he tried to convert to the Vedic faith. His sacrifice has not remained without fruit. His strenuous endeavours have been crowned with immortal glory.

To day, in every nook and corner of India, in the colonies where there are Indians, there is an Arya Smaja, a society of which he is the founder, and which is working for the uplift of the Indians.

When we remember that if there were no Swami Dayananda and no Arya Samaja to check the tide of proselytism to other religions, when we reflect that we, too, would be reposing faith in and performing all kinds of fossilised practices; when we imagine that we, too, would have been married early and be witnesses to the sorrows of a child-wife, when we consider that the Indian nation would not have been what it is to-day, how great, how inexpressible, how everlasting becomes our sense of gratitude to Swami Dayananda for the immense debt we owe to him!

His message is not for India alone, but for humanity. To-day occidental civilization is in a state of chaos. There is laxity in morals; luxury has made a great headway among the people; the state of society is really deplorable, and every eastern and western thinker feels that the message, for which Europe with the rest of the world is yearning, will once more go out from the East.

But what is the import of this message? It means, as Chamupati rightly observes in one of his lectures, "Back to Eastern Culture." And back to Eastern culture we must revert for the building up of our manhood. Ages ago, we deviated from the Vedic path and are now being carried away by the waves of western civilization. remained in darkness. long Let us profit by lessons of the past and turn to our ancient which was to the sages of old an inexhaustible source of inspiration.

It is the message of union and peace. It means to unite us in a common brotherhood, in the bonds of a common language.

But how could the masses understand his message, being ignorant of the language he spoke? He encouraged the study of Sanskrit, in which he has written several books; he himself sat down to interpret the Vedas. This interpretation is a monument of scholarship. He has thus enabled us to have even a peep into that mystic field, to breathe of that life-giving and soothing aroma.

It excites There is life, there is vitality in this message. action, even as it urged Swami Dayananda to action, which led him to sacrifice whatever he possessed on earth, yea his very life, and out of that sacrifice have come out fruits which we are reaping to-day, and which redound to the immortal renown of Swami Dayananda's fair name. It is well-nigh forty years since this great and indefatigable Rishi departed from this world after performing his self-imposed task; but does it mean that by his untimely death his message, too, has vanished into the winds? No. In sweet clear tones it shall ever reverberate in every part of India and even in that sacred city, Benares, which rays of Vedic light could not pierce. Glory to those torch-bearers who are echoing day and night the message of their Master; glory to those noble souls who are giving up their lives for Dayananda and the Arya Samaja. This messsage cannot die; it is imperishable.

In fine, let not Indians, to whatever religion or denomination they may belong, and especially the young Arya Samajists, forget that they owe a great debt to Lord Dayananda. If you have any prejudice against him, east it aside and remember what great sufferings he endured to make us what we are to day. Above all, he preached love

and brotherhood. Let us all with a heart, full of love, in grateful memory of him, kneel down in the Temple of Sacrifice to offer him our love and reverence. Let us not forget, when coming out of the temple, to bear in our hearts this watchword which time has rendered immortal—Back, back to the Vedas!

CONTEMPORARY THOUGHT REVIEWED

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THE AGE OF MAN

The following, appearing in The Theosophical Path, is a fresh testimony of the antiquity of man's appearance on earth. This testimony relates to the American man, and there is nothing to warrant that this is the earliest vestige of human life even in America.

Controversy which has raged for decades as to the age of man in America has been particularly lively of late because of the number of new discoveries pointing to the probability that man has lived here for hundreds of thousands—perhaps millions—of years, and did not make his first appearance a few thousands years ago as an immigrant from Asia.

Dr. J. W. Cidley, with a Smithsonian party, working in Florida, has just obtained additional information that man was in America during the Pleistocene or Ice-Age. In conjunction with other discoveries in the West (referred to several times in these columns) it seems impossible any longer to doubt the immense age of Man in America, even if Dr. Fairfield Osborn's estimate of four million years as the age of the fossilized bone tools he lately found in Nebraska be laid aside for further confirmation.

In 1916 human remains were discovered in Florida associated with extinct animal bones known only in the Pleistocene, and others were found later. The argument against the great age of these human bones is that

they worked down from the surface or were ordinary burials. Dr. Cidley's careful exploration at Melbourne. Florida, has, he declares, absolutely settled the question by proving that the human bones, pottery, and arrowheads, etc. are contemporary with the extinct Pleistocene animals found in the same bed and could not have been inserted in that lower and very ancient stratum. The upper stratum is a marsh-deposit and anything inserted into the lower bed could have been traced by the disturbance and by darker-colored sand brought from above. An arrowhead was found weithin a few feet of a Ploistocene mastodon.

Elsewhere we read:-

The discovery of what is believed to be the fossilised foot prinu of a perhistoric man in a mountain in Cyrups is likely to upset the present belief in the date of man's ancestry. Found by two representative of British, instructional Films the footprint is attributed to the Ecceneperiod, which embrace the lowest or oldest series of strata. Pervious researches have failed to discover any evidence of the existence of man so long ago as the Eccene period.

AMERICA AN OLD WORLD

The conception that America is a new world, discovered only recently, and then put on the path of civilization by European 'humanitarians', has been entirely exploded by archaeological evidence, accumulating day by day. Here is one more relic of ancient American culture:—

Professor Byron Cummings, of Arizona University, who partly excavated it some years ago, reported that it is a solidly built temple in the form of a truncated cone 387 feet wide at the base and 291 feet in diameter across the highest platform which is 74 feet above the ground. It is completely surrounded by very ancient lava which came from a neighboring volcano, and this lava covers numerous strata of clay-deposits which were brought down by floods, burying the base of the monument to a height of from fifteen to nineteen feet. Competent geologists state that thousands of years must have elapsed during the clay was laid down and that the lava covered the clay not less than two thousand years ago.

Dr. Gotz is quoted in the Los Angeles Times as saying that this monument—

"is undoubtedly the oldest product of human builders yet discovered. Geologists can tell by measuring the corrosion of the lava that the huge mound of hand-picked stones is undoubtedly 9000 years old or 3000 years older than the Egyptian vestiges of civilization. Fearing that the Spaniards would destroy the monument, the Indians painstakingly covered its sides with earth on which they planted trees and shrubs. When the Spaniards viewed the structure for the first time, they saw what, until recently was believed to be a strangely-formed hill.

"This discovery reveals that Mexico, and not Egypt, apparently was the cradle of civilization. This is borne out by the fact that course of civilization in Egypt was retrogressive while in Mexico it was progressive."

We do not agree with Dr. Gotz that Mexico is the cradle of civilization—so many 'cradles of civilization' are offered by different schools of anthropologists—and we might suggest that the course of civilization in Egypt was cyclic rather than retrogressive as a whole; but it is extremely interesting to find that science is beginning to realize that America is by no means a 'New' World, and that great and hoary civilizations have passed away on this continent thousands of years before the times of the oldest authentically known empires of the Old World.

SHUDDHI IN EARLY SIKHISM

Prof. Teja Singh contributes to The Young Men of India an instructive article on the early history of Sikhism, which addressed its message to all classes and communities, and found followers among both Hindus and Muhammadans. He gives a list of people who were converted from Islam to Sikhism. The 'untouchables' were also redeemed.

Sikhism was meant for all castes aud communities. and in the beginning, converts were made from Mohammedans as well as from Hindus. Guru Nanak left a host of converts in Mesopotamia, Persia aud other countries visited by him. Seva Das in his Janam Sakhi (1588) mentions many

places like the Kiri of Pathans where a large number of Mohammedans became Sikhs. From the list of Sikhs given by Bhai Gurdas (1926) in his eleventh Var, we find among others, such names as Mardana, the rebecplayer, who accompanied Guru Nanak in his journeys; Daulat Khan Pathan who became a Sikh saint; Gujar, a blacksmith who was a Sikh of Guru Angad and preached Sikhism in his village; Hamza; and Mian Jamal 'the happy' who remained constantly in the presence of Guru Hargobind-From history we gather many names of Mohammedans who became admirers of Sikhism, like Rai Bular, the Mohammedan Chief of Talwandi who appreciated Guru Nanak better than his own parents did; Allah Yar and Hussaini Shah, who profited spiritually by Guru Amar Das. They may be considered almost as Sikhs; Akbar who was influenced in his toleration policy and his abolition of Sati by Guru Amar Das; Mian Mir, who was so intimately connected with the work of Guru Arjan that the latter asked him to lay the foundation-stone of the Golden Temple; Dara Shikoh, who was persecuted by his brother, Aurangzeb, for being a convert to Sikhism; Sayyed Budhu of Sadhaura; Kale Khan and Sayyed Beg, who fought for Guru Gobind Singh. There were others who actually became Sikhs. A few of them may be named: -Sajjan, who had been a robber but who became a Sikh of Guru Nanak and preached his religion; a Nawab's son, who was converted by Bhai Paro of Dalla in the Jullhudur Doab; Wazir Khan, who was an assistant Minister of of Akbar and who secretly followed the teachings of Guru Arjan; Budhan Shah, the 'Simeon' of Sikh history, who was devoted to the memory of Guru Nanak and ultimately died a Sikh, in the time of Guru Hargobind; Bibi Kaulan, who was the daughter of the Qazi of Lahore and was converted to Sikhism by Guru Hargobind; Saif-ud-Din of Saifabad in Patiala, who was converted by Guru Tegh Bahadur just before the latter's arrest; Sayyed Shah converted by Bhai Nand Lal; and a faqir called Brahmi or Ibrahim, who was the first Mohammedan who offered himself to Guru Gobind Singh to be baptized. The Guru, when baptizing this Mohammedan, who became Mahma Singh, issued orders that "if any Moslem, whether of high or low position, in good faith desire to jion the Khalsa, it is proper that he should be baptized and received into our These are only a few names of many who must have community." embrabed Sikhism. From the study of these conversions, in the time of Guru Nanak and later, we find that the Pathans, Sayyeds and Shias, whose races had been defeated by the Moguls, were more prone to accept Sikhism than the Moguls, who had too much of the conquerors' pride to adopt the religion of the conquered. The chief complaint of Jehangir against Guru Arjan, as recorded by the Emperor himself in his Tauzak was that "So many of the simple-minded Hindus, nay, many foolish Moslems too, had been fascinated by his ways and teachings." The Guru also converted many outcastes and men of the lowest castes, such as Ramdasias or shoe-makers. Guru Gobind Singh opened the door of Pahal or equal baptism to all, even to sweepers, who for their staunch faith, came to be called Mazhabis or faithfuls. The Mazhabis are sometimes called Ranghretas, a term which may be due to the fact that some of them owe their origin to Mohammedans of Rangarh clan. Because of their gallantry in rescuing the mutilated body of Guru Tegh Bahhadur, Guru Gobind Singh called them "Rangrete Guru ke bete"—"the Rangretas, the Guru's own sons".

Besides making impartial conversions, there were other ways, too, by which the spirit of Sikhism was kept ba'anced. In the free kitchen, established by thee Gurus as a means of levelling down all social barriers based upon caste or other prejudices, made a rule that all who came to take food, whether Hindus or Mohammedans, must sit in a line and eat together. * Even Akbar and the Raja of Haripur, when they came to see Guru Amar Das, had to do the same. In order to show that those who were born among Mohammedans or low-caste Sudras were as acceptable as high-classs Hindus, Guru Arjan included in his Granth the compositions of Kabir, a weaver and Mohammedan by birth; Farid, a Mohammedan saint; Bhikha, a learned Mohammedan; Sain, a barber; Namdev, a calico-printer and washerman, Ravidas, a shoe- maker; Mardana, who has been a Mohammedan drummer; and so many bards, some of whom were Mohammedans. The significance of this can be best realized, if we remember that the whole Book containing these compositions is considered by the Sikhs to be divine and is held in greatest veneration by them.

^{* &}quot;The whole congergregation would come to the kitchen and, without considering any distinction of Varna or Ashrama were seated in a line. They were treated as if they were all equally handsome and clean."—
Suraj Parkash, Rao, 1.

As instances of marriages with women, born Muslim, he cites the following cases:—

Many notable Sikhs married Mohammedan women, converted to Sikhism. Some of them were: Anup Singh, who had been a Brahmin of Chanarthal; Takht Singh, who had been a Khari of Paijgarh; Nand Singh Bairar; Cehar Singh Randhawa; Karam Singh Man, etc. Bhai Gurmukh Singh, Reis of Baghrian, baptized a Mohammedan, named Maula, and renamed him Ram Singh. Ram Singh's grandson, named Harcharan Singh, was still living in 1906. Saunta, a Mohammedan, was converted and named Ram Singh and his daughters were married to Ramgarhia Sirdars. Bhai Hari Smgh of Bhadaur was by birth a Mohammedan, whom Bhai Udhe Singh of Cainthal had converted to Sikhism. A Mohammedan, who was baptized and renamed Nihal Singth, became Mahant of the Gurdwara of Bhaliani-At the instance of Maharaja Narinder Singh of Patiala one Sadrud-Din was converted to Sikhism and named Fateh Singh by Mahant Haiba Singh. For 26 years, he was Mahant of the Dharmsala of Phul and died in 1869. Raja Sarup Sidgh got one Allia converted into Gian Singh. This man became Mahant of a Gurdwara at Jind. A Mohammedan of Chugana, who was converted and renamed Massa Singh, became priest of a Sikh temple at Bhaliaiyna in Mukesar Pargana. Thousands of Mohammedan men and women were brought into the fold of Sikhism in the time of Maharaja Ranjit Singh.

REVIEWS AND NOTICES

Unhappy India. By Lajpat Rai. Banna Publishing Company, Calcutta. Price Rs. 6/nett

Lala Lajpat Rai is one of the foremost public men in the country. He has grown grey in the service of the motherland. He began his career of public service at a time when many of us were babies in swaddling clothes or at best "shining schoolboys" trudging unwillingly to school. He has done valuable work not merely as a political worker but also as a religious, social and educational reformer. He enjoys an international reputation neither as a fire-eater or stump orator, as a pig-headed conservative sticking to fossilised superstitions dressed up and renovated as scientific verities overlaid with mystic soymbolicism but as a sober rationalist patriot, determined to conserve and preserve the glorious heritage bequeathed by the ancient sages and at the same time eager to assimilate and absorb all that makes for healthy national growth and organisation in the occident. When such a man speaks, he is entitled to a respectful hearing. Lalaji has exposed the lies and, what are worse than lies, and verisimilitudes of Miss Mayo and has half-truths her base motives. It has been well said by laid bare a keen student of human nature that artful liars tell probable stories. Miss Mayo is an expert in this art. Lala Lajpat Rai has proved by irrefragable historic evidence and facts which can not be rebutted that British rule has emasculated and impoverished India and has denuded it not only of its material resources but also of its intellectual gifts. If India is to-day educationally backward and is losing the moral backbone, it is not in spite of but on account of alien domination. Interested bureau-

crats with a finger in the pie, imperialists with protrudic paunches and swelled heads, colourless people who have horror of their "coloured" brethren on account of racial uppie ness and hirelings who, in exchange for money or the prosper of notoriety, are always available to bolster up tottering cases with specious sophistries and glozing fallacies have in vain tried to prove that British imperialism and foreign for India exploitation were designed by Providence salvation but the perversity and obtuseness of India madthe task difficult and thankless. Lalaji's pulverising and in cisive logic and his formidable array of facts have completely shattered the edifice of deceptive argumentation built upon sandy foundations. Lala Lajpat Rai has also proved to the hilt that it is Indians themselves who have made such exertions as they could to remove the cankers like untouchability which are eating into the vitals of Hindu Society and the Govt. has, in many cases, put obstacles in the way of reformers Lalaji has been compelled, in order to produce a sobering effect on vile hirelings like Miss Mayo, to touch upon the seamy side of American civilization. But this he has done as a matter ci painful necessity and not in a spirit of frivolous bravade or from innate love of wallowing in filth. Says Lalaji in the Preface:-

"In order to expiate the sin of noting down some of the dark spot of American life in this book I may have to write another book depicting the bright traits of American character in the shape of personal narrative and character sketches"

In the Introduction Lalaji has clearly proved that in saying that Miss Mayo came to India to see "what a volunteer unsubsidised, uncommitted and unattached could observe of common things in Indian life" my lady protests too much. He has, by circumstantial evidence, clearly made out that Mr. Curtis of the

Round Table fame has a hand in the matter and it is signicant that though the book has been in circulation for months and the first edition is nearly sold out, Mr. Curtis has not come out with a contradiction. Where speech is dangerous, silence is the only wise counsel.

Miss Mayo's Mother India—A Rejoinder. By K. Natarajan With an introduction by the Hon. Mr. G. A. Natesan. F.A. Nalesan & Co. Madras. Price annas 12

Mr. Natarajan is one of the most deeply cultured men in India and has a command of elegant and polished English prose which is the envy and despair of many who call English their mother-tongue. Mr. Natarajan quotes the familiar lines of Tennyson:—

That a lie which is half a truth is ever the blackest of lies.

That a lie which is all a lie may be met and fought with outright.

But a lie that is part of a truth is a harder matter to fight.

These lines very aptly and appropriately sum up the difficulties encountered by one who has to deal with an unscrupulous and clever writer like Miss Mayo. Mr. Natarajan's rejoinder brief but well-reasoned. It is well worth a perusal. The pipendices comprise opinions and comments on Miss Mayo's by publicists like Mahatma Gandhi, Sir Rabindra Nath Langore and others.

The Path of the Elders. By Earnest Erle Power. Theosohical Publishing House, Adyar, Madras.

The book is an earnest attempt to reconstrct the original ligion of Budha in a popular form. It presents a closely assoned discussion of what is called Theravada or Hinayana.

The writer has deeply studied Budhism, and whatever may said of some of his conclusions, there can be little do that this small book will be helpful to all who desire to to the real teachings of the Master.

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EDITORIAL REFLECTIONS

The Kanya Gurukula, Dehra Dun.

After the Gurukula University at Kangri, Hardwar, b been in existence for well nigh upon 21 years, the late lame ted Swami Shradhanand established in 1922 a Gurukula f girls at Delhi which has now been shifted to Dehra Du The institution is run on the lines of the Gurukula University at Hardwar. Like the parent institution, it cuts at the root early marriage and aims at the revival of the ancient instituti of Brahmacharya. The parents have to sign a a bond the the girls will neither be married nor betrothed before the have attained the age of 16 years at least. The institut gives short shrift both to untouchability and hereditary cast the two cankers eating into the vitals of Hindu socie Girls belonging to the highest Brahman castes live dine with girls belonging to the so-called untouchable class Even on the staff there are lady teachers belonging to the The Honorary Lady Principal is Kum pressed classes. Vidyavati Seth B. A, the first lady grduate from among Hindus of upper India. She is an embodiment of selfless and self-sacrifire and her intelletnal attainments are very high order. Her colleagues on the teaching staff all talented ladies. There are at present over 150 resil girls, mostly from the Punjab and the United Provinces; but almost all the provinces of India and many parts of Greater India are represented. There are girls from C. P., Gujrat, Kathiawar, Hyderabad, Deccan, East Africa, Persia, Burmah, and Fiji. The standard of instruction is very high. The school curriculum comprises Classical Sanskrit, Hindi, Indian History, Economics, Civics, Arithmetic, Geometry, Algobra, Geography, both physical and political, First Aid to the Injured, Knitting, Sewing, Embroidery, Spinning, Weaving, Cooking, Vocal and Instrumental Music, and Household Economy. The school course extends over eight years. Four girls appeared this year in the Adhikari Pariksha (Matriculation Examination). All passed and two were placed in the First Division. The examination was conducted by the Gurukula University, Hardwar. In the paper on civics the girls were required to explain the difference between reserved and transferred subjects and to write notes on the Simon Commission and the Skeen Committee Report. There is not a. single Indian-managed institution for girls in the whole of India where the students, who appear in the eighth class examination, are expected to answer such questions. The college course extends over 3 years and comprises the Vedas and the-Upanishads, Sanskrit Philosophy, Sanskrit and Hindi Literature, Physical Science, Modern History, Economics, Psychology, Child-Nursing and Midwifery, Comparative Religion, and English. All the Brahmacharinis have to wear Khadi or, in any case, swadeshi garments.

The anniversary of this unique institution was held on the 27th, 28th and 29th of June 1928. Learned pandits and talented ladies delivered inspring discourses. The girl students read papers in Sanskrit and Hindi and held deepates, which won the applause of all present. There were meetings exclusively for ladies in which the girls sang Hindi and Sanskrit songs, enacted scenes from Sanskrit and Hindi dramas and exhibited feats of physical strength. Acharya Ramadeva, Vice-chanceller of the Gurukula University, appealed for funds, in response to which a sum of Rs. 27,000, including promises, was raised. The institution, in spite of its utility and popularity and the self-abnegating self-sacrifice it has called forth, is passing though a period of stringency. Last year there was a deficit of thirteen thousand rupees. From the success of the recent anniversary it is clear that the public appreciates the work of the institution. All interested in the cause of women's progress, which is the the cause of Indian emancipation, should make it a point to contribute to this Mahavidylaya their mite, so that the youngest but loveliest child of martyr Shradhananada may live and thrive.

Hindi Sahitya Sammelana.

Prof. Padma Simha's Address.

Pt. Padma Simha, Surya Kumari Professor of Hindi at the Gurukula University, presided at the 18th All-India Hindi Sahitya Sammelana held at Muzaffarpur (Behar) in the last week of June. His presidential address has been universally recognised as a masterpiece of Hindi rhetoric. Even those who disagree with the learned professor's views on the themes, he has chosen to discuss, have felt compelled to express high and sincere praise of his natural, yet masterly and luminous diction and style. Besides local problems of moment, like the Urdu-Hindi question, which has of late been engaging the attention at once of statesmen, scholars, and educationists in Behar, the president addressed himself to some vital literary issues, over which hot controversy has been raging since the

very birth of the Hindi Sammelana. As regards the capacity of Braja Bhasha to lend itself to poetic expression of types other than erotic, Pandit Simha is of opinion it is highly capable of providing diction for such productions. To poetic outbursts of the mystic type, which type bids fair to dominate in the coming phase of Khari boli, the president of the Muzaffarpur Sammelana says, he is not at all opposed. For the guidance of poets, inclined towards modernity in poetic themes, metres, rhythm and style of expression, the president, who is to-day the master-critic of both prose and poetry in Hindi, quotes at length passages from Hali, the harbinger of modernity in Urdu. Even if subjects should change, and new feelings and sentiments, characteristic of the present age, should take the place of old antiquated emotions, which inspired Hindi lays of a by-gone age, the poetic vocabulary, the pet poetic phrases, the time-honored musical rhythm, to which the ears of the Hindi hearer have, by long custom, become used, will, if there be in reality a necessity of replacing them by new ones, be not replaced suddenly. You have to fill 'old bottles' with 'new wine.' Such is the sound advice of the literary veteran, whom the Hindi world of letters has elected to preside over the destinies of the premier Hindi organisation for the next year. Coming from the source it does, this wise counsel deserves eminently to be laid to heart by all budding poets. To Muhamadans who are pressing the adoption of Urdu as the medium of instruction in Behar, Prof. Simha addresses a word of caution. He is afraid lest the agitation they have 'kicked up' in Behar should lead to politico-linguistico complications in the Punjab and Sindh, where Hindus form as repectable an element of the population as Musulmans do in Behar. Hindi he recommends to be made the medium of instruction in Hindiespeaking provinces, and as a proof of the success of this

educational experiment, he cites the example of the Gurukula. On the production of a literary piece, whose place in Hindi literature is sure to be permanent, we congratulate our learned brother.

Mother-Aspect of Divinity

Writing in The Theosophist Helen Knothe says :-

In Hinduism every male Deity is thought as having His feminine aspect or counterpart, His Shakti, as it is called, and this aspect is in no way considered secondary to the masculine. They believe His Godhood not perfected until both sides of His being are manifesting. Although the Universe is founded in unity, in manifestation this unity shows itself as a duality: spirit and matter, positive and negative, male and female. The First Cause may be sexless but our God is a perfect Being embodying male and female aspects. So has the Hindu always a recognition of the feminine aspect in everything, and especially does he reverence it in womanhood. Motherhood is held in high reverence in India, and the ideal of woman both as wife and mother is largely due to their conception of a woman-aspect in Divinity.

In Chinese Buddhism we find worship offered to Kwan-Yin, who is the consort of Kwan-Shai-Yin; she is there termed the Mother of Mercy and Knowledge, and is prayed to by men and women alike. In Egypt Isis was worshipped as God the Mother. She was the Divine Spouse of Osiris, and with Horus, the Son, completed their Trinity. In Ancient Greece and Asia Minor we find many feminine deities, all worshipped in their productive aspects, for their compassion and tenderness. In Christianity, the Virgin Mary, while not regarded as God the mother, but as mother of jesus the Christ, yet is spoken of as clothed with the sun and having the moon under her feet, surely attributes of elevated Deity.

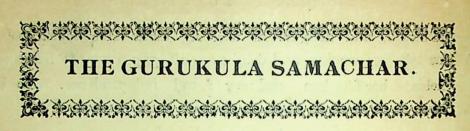
The modern woman as a type tends to be free and easy, cool and capable. She can work, physically and mentally—more than heretofore.

And yet her attitude towards life is more care free. She has found new

powers in herself, and delights in wielding them. Her boyish bob, her clothes, her talk, her smokes and drinks are all gay pennants hung on the line to celebrate her freedom and new found independence. She struts blithely, the "new" woman: what lies beneath her insouciance?

We find beneath her mask a gentler face: this woman understands. She is not a pretly toy. She is friend to man, not dupe. She shares his life, in public and in private. But although having entered what was previously man's world exclusively, and thereby having arrived at a measure of economic independence which had never before been thought possible, woman should not therefore lose sight of the greater work which she and she alone can do. Her supreme vocation in life is to be not only a capable woman but a mother.

Whether child-bearing or not, woman is essentially maternal, and only fully enters into her kingdom when she becomes a mother. Then in creating and building up a new form she takes part consciously in the great work of the Divine Creator who trustingly shares His Power with her. In motherhood a woman can express and fulfil the divine side of her nature: the ideal woman is the perfect mother. Motherhood will in time be looked upon as an initiation into a divine experience, generating and giving birth to form.



Motto I -By force of Bramhacharya alone have sages conquered death. -The Veda.

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members,......There is no political alchemy by which you can get golden conduct out of leaden instinct.—Herbert Spencer.

WEATHER.

Those who have ever visited the Gurukula in the rainy season know well the condition of weather in the Gurukula in these days. Mother Ganga, hiding her face in impenetrable mists, flows full to the brim, singing in gurgling notes her melodies of restless march towards her lord, the Saritapati of Samskrit poets. The surrounding verdure of fields and forests, extending over miles, affords inexpressible fascination to the eyes. The lofty Himalayas, carrying on their green heads a heavy but pleasant load of thick darkish clouds, present a spectacle that baffles the efforts of the poet to convery the charm in words. The sky is always covered with clouds and not a single day passes when the feet of the kulabhumi are not washed by showers, great or small. The heat of summer is practically gone. The Brahmacharis are all healthy. In the hospitals, both Ayurvedic and Allopathic, there is no patient. In the evening the Brahmacharis swim in the Ganges and join their songs of heartfelt joy to the melodies of the Holy River.

THE BARDOLI DAY.

The Bardoli day was celebrated in the Gurukula with great enthusiasm. The college students worked for two days as labourers and earned Rs. 50. Subscription was raised among

the professors, the result being a collection of Rs. 200. The total sum of Rs. 250 was remitted to the secretary, Bardoli funds.

THE PRADHANA'S VISIT

R. B. Diwan Badri Dass M. A., L. L. B., Pradhana of the Aryapratinidhi Sabha, Punjab, visited the Gurukula last month. The Kulavasis welcomed him with great zeal and enthusiasm. In a largely attended meeting an address was presented to him in Samskrit. Acharya ji and several other speakers greeted him with short welcome speeches in Hindi. Pradhana ji relied in Hindi. The short speech he delivered was heartily enjoyed. Two debates, one on the 'Existence of God' and the other on 'Protection versus Free Trade,' were arranged in his honour. He was much pleased to listen to these discussions. After a short stay of only one day he left for Lahore.

PROFESSOR CHANDRAMANI TO AVAGARH

The Maharaja of Avagarh has run a school in his state on the lines of the Gurukula. He asked for the loan of the services of an efficient head master. Prof. Chandramani, Vidyalankar, Paliratna, Professor of Vedic Ethnology in the Gurukula University, has been deputed for the purpose. The learned professor left for Avagarh on 3rd July last. The kulavasis gave him a hearty send-off. Feasts and meetings were held in his honour and addresses were presentd to him by the professors and students.

BIRTHDAYS OF SABHAS.

The last week was a week of great activities for the students. In it fell birthday anniversaries of Sahityaparishad, and Sanskritotsahini clubs. Both the anniversaries were celebrated in well decorated halls. The students read essays and recited poems on various subjects, which were followed by feasts of mangoes and sweetmeats.

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GURUKULA SAMACHAR.

PRINCIPAL FEATURES

Jihad— Chamupati M. A.

The Man-God of the Bible—Satyavrata Siddhantalankar

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"And the Lord said unto Moses, go, get thee down; for thy people, which thou broughtest out of the land of Egypt have corrupted themselves." xxxii, 7.

"And the Lord came down to see the city and the tower which the children of men builded." xi, 5.

"I will go down now and see whether they have done altogether according to the cry of it, which is come unto me, and if not I will know." xviii,21.

HIS PLEASURE-WALKS.

This cannot but remind one of the beautiful account with which the first book of the Bible opens. There God has descended from his abode and is enjoying a pleasant walk:—

"And then was heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

"And the Lord God called unto Adam and said unto him, where art thou?" iii, 8-9.

One would think that an old fond grand-papa was playing at hide and seek with his grand-children in some garden. And this account of God becomes perfectly natural when we bear in mind that the Jewish conception of God was only that of a big man who was much bigger in limbs and much more gigantic in feelings than, as ordinary men, the Jews were accustomed to see them in a human being.

HIS NOSE.

From the above account the reader will see that God possessed a tongue, that he felt a very pleasant sensation as the cool breeze of the garden of Aden blew and that he had very keen, penetrating eyes, though the wild outgrowh of the garden helped Adam and Eve to hide themselves from him behind the bushes. We come across the nose of the 'Almighty' in Genesis:—

"And the Lord smelled a sweet savour, and the Lord said in his heart
I will not again curse the ground any more for man's sake."

How good of the Lord to have found, though too late for those who miserably perished in the flood, that the savour of the sacrificed animal was ravishingly sweet, and that it was an adequate compensation for all the wickendesses of man, to punish which that extra-ordinary measure had been resorted to.

HIS HANDS, FACE AND BACK.

God condescends to reveal his glory to his chosen prophet, Moses, and the book of Exodus informs us that God of unbearable glory had a hand, a face and a back of flesh and bone:—

"And it shall come to pass while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by."

"And I will take away my hand, and thou shalt see my back parts but my face shall not be seen." xxxiii, 22-23.

Such an account as this, which speaks of covering Moses' eyes with a hand so that he might see only the back parts of Jehovah and not his face, cannot be figurative and in case it be one, one cannot help remarking that it is a disfigured rather than a figurative description.

HIS FEET, MOUTH AND STOMACH.

God appeared before Abraham when the latter was living in the plains of Mamre. And Abraham at once cried out:—

"And said, My Lord, if now I have found favour in thy sight, pass not away I pray thee, from thy servant.

"Let a little water, I pray thee, be fetched, and wash your feet, and rest yourselves under the tree.

"And I will fetch a morsel of bread, and comfort ye your heart; after that ye shall pass on..." Gen. xviii 3-5.

It looks rather funny for God to walk and be tired and rest and wash his feet and take a hearty meal, but to the Jew of

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Abraham's time there was nothing funny about it, for, perhaps, Jehovah was some hero whom he worshipped and who was transformed into a God by the descendants of Abraham, or, may be, his own and his people's intelligence was so primitive as not to be offended by the conception of such a human God.

HE TAKES REST.

We get tired after every twelve hours of work and take full rest, even so did Jehovah take rest of full one day after his incessant work of creation for 6 days consecutively. It was a stupendous work, no joke, for we read in Genesis:—

"And on the seventh day God ended his work which he had made; and he rested the seventh day from all his work which he had made." ii, 2.

Following this course, man is advised to observe the seventh day as the day of rest, non-observance of which has been for centuries a penal offence in the code of Christianity. God commands in Exodus:—

"But the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

xx, 10.

HE WRESTLES AND IS DEFEATED.

Jehovah seems to have enjoyed a frolick with Jacob by inviting him to a wrestling match, not divulging to him, however, his identity. In the fierce contest that ensued both proved to be equals. This was too much for Jehovah. He violated the rules of an honourable fight and hit Jacob below the thigh. The account of this duel is a very interesting reading:—

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

"And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, he rwestled with him."

"And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

"And he said unto him, What is thy name? And he said, Jacob.

"And he said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

"And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

"And Jacob called the name of that place Peneil: for I have seen God face to face, and my life is preserved."

So Jacob had a tough fight with God. At day-break God wanted to slip away lest he should be recognised and put to shame by Jacob for having been defeated by him. He wanted to release his hands from Jacob's clutch but the fist of the latter was too tight. Jacob won't let him go till he confessed who he was. And so Jehovah had to reveal his identity and, then, had to bless Jacob to boot.

Besides these physical limbs and actions that make Jehovah a man somewhat bigger than ourselves, he possesses feelings and idiocyncrasies that are quite foreign to our conception of Godhead. He is as cruel as man, as repentent as man, as forgetful as man, as jealous, as unjust, as vain, as vascillating, as retaliatory and as false as man, and even more in many instances. It would be encumbering this article to cite all the passages of the Bible that corroborate my statement, therefore, I shall confine myself to citing only a few of them.

HE IS CRUEL.

The Jews came across many Gods of other nations in the course of their exodus from Egypt and entry into Cannan, and the commandment of their Lord God was:—

"Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their Gods, upon the high mountains, and upon the hills, and under every green tree. And ye shall overthrow their altars and break their pillars, and burn their graves with fire; and ye shall hew down the graven images of their Gods and destroy the names of them out of that place." Deutero xii, 2-3.

A parallel to this cruelty is met with only in the fanatic idolbreaking Jihads of Mohammad who seems to have borrowed this idea, like most of his other teachings, from his Jewish predecessors. The cruelty reaches its climax when we read, in the same book, of believers exhorted to commit cold-blooded murder of the non-believers, be they strangers or kith and kin:

"And that prophet, or that dreamer of dreams shall be put to death; because he hath spoken to turn you away from the Lord your God,......If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is thine own soul, entice thee secretly saying, Let us go and serve other Gods, which thou hast not known, thou, nor thy fathers; Namely, of the Gods of the people which are round about you, nigh unto thee, or far off from thee......; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt than conceal him: But thou shallt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of the people." Deut xiii, 5-13.

The inhuman cruelties ordained by Jehovah in these passages were mercilessly practised by Moses, a heart-rending account of which is found in the 31st Chapter of the Book of Numbers, wherein we read:—

"And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt their cities wherein they dwelt, and all their goodly castles with fire......And they brought the captives and the prey and spoil unto Moses......And Moses was wroth, with the officers of the host, with the captains over thousands...... And Moses said unto them,

Have ye saved all the women alive? Behold these caused the children of Israel to commit trespass against the Lord..... Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves."

And this gory tribute was heartily enjoyed by the Jehovah of the Bible!

HE IS REPENTENT.

God created the world but the off-spring of Adam and Eve became immoral. This was, perhaps, unforeseen by God and therefore:—

"It repented the Lord that he had made man on the earth, and it grieved him at his heart." Gen. vi, 6,715,719.

What happened then? He immediately thought of wiping off this growing, sinful generation by an unprecedented flood. And the waters came and everything was destroyed, and all the sin with it. After the floods subsided, Noah offered burnt-offerings unto the Lord and the Lord was pleased and again repented of his folly of bringing about such a wholesale destruction and established a covenant between man and himself:—

"I will not again curse the ground any more for man's sake.....neither shall all flesh be cut off any more by the waters of a flood......"

At another place, when Moses was on a short visit to God on the Mount Sinai, the Jews in his absence began wroshipping a golden calf. This was the highest offence in the eyes of Jehovah. And what happened after this is thus described:—

"And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them...."

God seems to have been beside himself in his fury when Moses besought the Lord that he should not wax so furious and that if he really meant to teach a lesson to his chosen people, he

should not strike them dead but think of some other punishment, for otherwise the Egyptians would taunt them saying: 'For mischief did he bring them out, to slay them in the mountains.' This piece of advice had its desired effect on Jehovah and:—

"The Lord repented of the evil which he thought to do unto his people" Exodus xxxi, 10-14.

HE IS FORGETFUL.

Jehovah's memory was very weak. Though he repented of having brought about the flood and promised never to bring it again, still he was not sure if he won't forget his promise in the stress of his daily routine. So what he did was:—

This marvellous discovery of the Jew of the time of Moses regarding the cause of the rainbow must be a puzzle to the modern scientist!

HE IS JEALOUS.

Jehovah very beautifully depicts his jealous nature in the book of Exodus in the following words:—

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

This jealousy once found expression in Jehovah's trying to foil the attempt of the childern of man labouring to erect the tower of Bibel to hear the musings of God. He grew jealous of people's unity:—

"And the Lord said, behold the people is one, and they have all one

language; and this they began to do: and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language." Gen. xi, 5-7.

Perhaps the explanation of God's forbidding man to taste the fruit of the tree of good and evil should he sought in this jealousy, for, while expelling Adam and Eve from the happy abode, the dominant idea in the mind of God, was—'lest he should become as one of us.'

HE IS UNJUST AND VAIN.

As already said, Mohammad's conception of God was mainly borrowed from the Jews and therefore his God is as unjust as that of the latter. The Koran says: 'Whom God shall please to guide that man's breast will he open to Islam; but whom he shall please to mislead, strait and narrow will He make his breast'—and the Bible illustrates this principle in the story of the punishment of Pharaoh. The Israel were captive in the land of Egypt and Moses was commissioned by Jehovah to persuade Pharaoh to let the Israel go. It appears from the narrative that Pharaoh would have let them off, but God himself hardened his heart about a dozen times in order to flourish his glory in the face of Pharaoh:—

"And he hardened Pharaoh's heart that he hearkened not unto them, as the Lord had said." Exodus vii, 13.

In fact, God confesses in a moment of vain self-glorification that he had raised Pharaoh for that very purpose:—

"For now I will stretch out my hand, that 1 may smite thee and thy people with pestilence...And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." Ex. ix, 16.

In the tenth chapter of the same book we read again :-

"And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him."

What a horrible conviction that God made a man an inmate of hell and subjected him to sufferings simply for self-glorification!

HE IS VASCILLATING.

"And the Lord said, Shall I hide from Abraham that thing which I do?" Genesis xviii.

HE IS RETALIATORY.

"For he said, Because the Lord hath sworn that the Lord will have war with Amaleck from generation to generation."

HE MAKES FALSE PROMISES.

The following promises were repeatedly made by Jehovah to the Jewish nation, which remain unfulfilled to this day nor is there any likelihood of their fulfilment till the day of resurrection:—

"In all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbred." Gen. xiii, 15-16.

"And he brought him forth abroad and said, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." Gen. xv, 5-6.

"In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xv 18.

"And I will give unto thee, and to thy seed after thee, the land where thou art a stranger, all the land of Cannan for an ever-lasting possession and 1 will be their God." Gen. xvii, 8.

"And I have also established my covenant with them to give them the land of Cannan, the land of their pilgrimage, wherein they were strangers."

HE BELONGS TO THE TRIBE OF THE JEWS.

In fact, a study of the Bible shows that Jehovah was not God in the real sense of the term. He was only a patriarch of the tribe of the Jews and superintended their destiny with all the failings of a human being. He speaks of the Jews as especially his own people, mixes with them, makes covenants with them as one of them and fights on their behalf with other nations:—

"And I will establish my covenant between me and thy seed after thee in their generations for an ever-lasting covenant, to be a God unto thee, and to thy seed after thee." Gen. xvii, 7-8.

"Moreover he said, I am the God of thy father, the God of Abraham, the God of Issac and the God of Jacob. And Moses hid his face for he was afraid to look upon God. Go, and gather the elders of Israel together and say unto them, the Lord God of your fathers, the God of Abraham, of Issac and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt." Ex. iii, 6-16.

"And they said, the God of the Hebrews hath met with us: let us go, we pray thee three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence and with sword." Ex. v, 3.

"And thou shalt say unto him, the Lord God of the Hebrews hath sent me unto thee, saying, let my people go that they may serve me in the wilderness." Ex. vii, 16.

"The Lord shall fight for you and you shall hold your peace." Ex. xiv, 14 "The Lord is a man of war: the Lord is his name." Ex. xv, 3.

"And I will dwell among the children of Israel and be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God." Ex. xxix, 45-46.

"The Lord God of Israel." Ex. xxxii, 27.

"And the Lord hath avouched thee to be his peculiar people, as he hath promised thee." Det. xxvi 18-19

"That he may establish thee today for a people unto himself, and that he may be unto thee a God, as he hath said unto thee and he hath sworn unto thy fathers, to Abraham, to Issac and to Jacob." Det .xxix, 13.

These verses, couched in unambiguous language, leave no doubt, if any doubt were left in the mind of the reader, regarding the anthropomorphic nature of the God of the Old Testment. In one of the verses just quoted, Jehovah makes no secret of his being a man of war. But our conclusion is that he is not only a man of war but also a man of jealousies, a man of bitter hatred, a man of vascillating temperament, a man of unrelenting retaliation and a man of remorsefulness and forgetfulness. Such a man is Jehovah, the Lord God of the Old Testament.

CONTEMPORARY THOUGHT REVIEWED

THE SPRING-HEAD OF ARYAN CIVILIZATION.

So writes Prof. Jadunath Sarkar in The Leader:-

The hermits or Rishis who lived in those forest homes (Tapovanas) were not lonely recluses or celibate anchorites out of tuch with women and the family. They formed family groups living with their wives and children, but not pursuing wealth or fame or material advancement like ordinary householders. All their attention was devoted to the practice of virtue and cultivation of knowledge. Thus they lived in the world but were not of it. They had frequent touch with the cities and the royal court by means of respectful invitations to the domestic ceremonies of the Kings and rich men, and the visits made by the latter to these hermitages in the spirit of pilgrimage. Their pupils included their own children and also boys from the busy world, who lived with the hermits, shared their toils, studied under them, and served them like their own sons. When their education was completed, they would bow down to the guru, pay their thanks offering (dakshina), and come to the busy world to take their place among the men of action.

Thus, the ancient Hindu University, without being rigidly isolated, was kept at a safe distance from the noisy luxurious capitals and gave the purest form of physical, intellectual, and moral culture possible in any age, if we leave out natural sciences and economics. Learning was developed by the risis who were maintained in learned leisur partly by their pupils foraging in the ownerless woods and fields of that age and partly by the gifts of kings and rich houesholders.

These hermitages were as effectual for the promotion of knowledge and growth of serious literature as the cathedrals of medeaeval Europe, but without the unnatural monasticism of the latter. Lecky remarks about the celebate clergy of the Cacholic World:—'The effect of the mortification of the domestic affections upon the general character was probably very pernicious.

In Protestant countries, where the marriage of the clergy is fully recognised, it has, indeed, been productive of the greatest and most unequivocal benefits. Nowhere does Christianity assume a more beneficial or a more winning form than in those gentle clerical households which stud our land, constituting, as Goleridge said "the one idyl of modern life" the most perfect type of domestic peace, the centre of civilisation in the remotest village... Among the Catholic priesthood, on the other hand, where the vow of celibacy is faithfully observed, character of a different type is formed, which with very grave and deadly faults combines some of the noblest excellences to which humanity can attain'. (History of European Morals ii, 137, 334, 335) This evil was avoided in ancient India.

The Brahmins of old enjoyed popular veneration and social supremacy. But they used their influence and prestige solely for the promotion of learning and religion and not for enriching themselves or gatifying their passion. The nation as a whole benefited by this arrangement. But it was possible only in a purely Hindu state without a dense population and with science and technical arts in a simple undeveloped condition.

In the calm of these sylvan retreats were developed our systems of philosophy, ethics, theology and even several branches of literature proper. Witness the vivid some of the discussion of political scene and morality in the Naimish forest as described in the Mahabharata.

Herein lay the true spring-head of the ancient civilisation.

ANTI-PARDA MOVEMENT

It is a happy sign of the times that women in certain provinces of India have themselves begun to raise their voice against Pardah. Even in Islamic countries, where orthodox maulanas contend that the practice in vogue there is a result of God's own decree in the Quran, most vehement protest has begun to be made against the evil. Atiya Begem, the other day, righlty characterised 'pardah' as 'living death.' The lead in the direction of reform is being given in India by our sisters in Behar. Mahatma Gandhi, commenting on the movement, writes in Young India:—

"We want that the women of our province should be as free to move about and take their legitimate part in the life of the community in all particulars as their sisters in Karnatak, Maharashtra and Madras, in essentially Indian ways, avoiding all attempts at Europeanisation: for while we hold that change from enforced seclusion to a complete anglicization would be like dropping from the frying pan into the fire, we feel that purdah must go, if we want our women to develop along Indian ideals. If we want them to add grace and beauty to our social life and raise its moral tone, we want them to be excellent managers at home, helpful members of the commmunity, then the purdah as it now exists must go. In fact no serious steps for their welfare can be taken unless the veil is torn down and it is our conviction that if once the energy of half our population that has been imprisoned artificially is released it will create a force which if properly guided, will be of immeasurable good to our Province."

The genesis of the movement is thus described by the Mahatma:—

Babu Ramanand Mishra, a Khadi worker, was desirous of rescuing his wife from the oppression of the purdah. As his people would not let the girl come to the Ashram, he took two girls from the Ashram to be companions to his wife. One of them, Radhabehn, Maganlal Gandhi's daughter. was to be the tutor. She was accompanied by the late Dalbadaughter Durgadevi. The parents of the girl wife rehaduri Girlis sented the attempt of the Ashram girls to wean young Mrs. Mishra from the purdah. The girls braved all difficulties. Meanwhile, Maganlal Gandhi went to see his daughter and steel her against all odds and persist in her efforts He took ill in the village where Radhabehn was doing her made it a point work and died at Patna. The Bihar friends, therefore, to honour to wage war against the purdah. Radhabehn brought her charge to the Ashram. Her coming to the Ashram created additional stir and obliged the husband, who was already prepared for it, to throw himself in the struggle with greater zeal. Thus the movement having a personal touch promises to be carried on with energy. At its head is that seasoned soldier of Bihar, the hero of many battles, Babu Brijkishr Parsad. I do not romember his having headed a movement that has been allowed to die.

THE SACRAMENT BEFORE DEATH.

R. Lissan, writing on this ceremory as observed in Roman and Greek orthodox churches, compares it with similar ceremonies observed among non-Christian communities. He says:

From the earliest times and in almost all races is found the application of unguents to the skin and hair, from the Tasmanians to the Greeks and Romans. Among the lower races animal fats are used, but in evolved people vegetable oils, balsams, sandal, etc., and sometimes perfumes. Its object was threefold: to give rest after arduous labours, to acquire certain virtues, or for magico-religious beliefs, etc.; but it is with the two last that we are concernedthe use of unguents by some tribes, as love philters etc, to give courage in hunting, such as the application of lion's fat. The doctrine of signatures: or correspondences in Nature with sympathetic magic was responsible for the belief that the unguent contained a certain Divine force or vital essence, like what is known in Micronesin as "Mana," part of the "essenceof things." By this means the essence was transmitted to the individual, and fat was regarded as a very important seat of life. (Hence the Hindu idea of tabooing animal fat, as sacred.) It was regarded as too sacred to be eaten, and was consequently applied, so the oil of anointing came to be regarded as the vehicle of a sacred or Divine life, either inherent or induced. Hence the sacramental idea is the controlling factor in the idea of anointing; from this sprang the idea of ceremonial religious unction, in sick, physical, magical or religious aspects.

The Australian aborigine, when using his unguent, "sings" his greaseinto him while rubbing it. The shamans or spiritist sorcerers of Asiatic
Russia charm it. It is not a far step from this to the idea of Extreme
Unction as a Church rite, and from this idea and ancient practice it has
undoubtedly sprung.

The anointing of the dead was a custom in use in Ancient Egypt, Greece and Rome, when they prepared their dead for the last rites. The Egyptians also oiled the head of the mummy, and the Romans poured perfumed oil over the ashes and the tomb. The Greeks placed in the tomb unguents for the use of the dead.

As a ceremonial, application of unguents at puberty to both boys and girls is widespread, especially in Australia and Africa, also at marriage ceremonies, as a preliminary to worship and the consecration of priests and king, which last is somewhat rare outside the sphere of Semitic or Hebrew tradition, but well exemplified in Egyptian, Aztec and Hindu literary or monumental history.

The anointing of kings and priests combines several principles and is not to be explained along one line of development. In the first place, it is of the festal dress, essenial to the occasion; secondly there are the various ideas connected with consecration—the transmission of sanctity, power and new life, on the one hand, and, on the other, the "hedging" of a dedicated person with sacredness, for his protection and the performance of his office.

The Greeks and Romans washed, anointed, and garlanded their sacred stones, and the same is done to-day by the Malays and some East Indian islanders, the idea evidently being a kind of communion with the Deity by anointing the sacred symbol in the elementary stage by conferring sanctity or receiving it.

In its latest development, anointing passes into a theological metaphor of quasi-doctrinal import. Spiritual unction carries with it from the ethical-religious plane the various gifts of consecration, leaving in its course such traces of mysticism as the "White Ointment of the Tree of Life" found in the baptismal formula of the Ophites, a Gnostic sect.

India in particular is the home of unguent and anomating, which is done in different social and religious celebrations, by Brahmans and Buddhists alike. Magical unguents are still used as means to procure love and to prevent or cure evil or disease, and are frequently strengthened and assisted by the chanting of mantras which are alleged to give potency. On the dark side of this subject we have the traditional and reputed witch ointments for the devotees of the Dark Powers.

With the Jews, anointing was common in the personal and religious aspects. The kings were anointed from the earliest times for consecration, and in the case of Jacob pouring oil on the stone at Bethel we have a comparison with the Greek and Roman practice.

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The prevalence of a uniform custom among different branches of the human family, while it points to their original unity, is a sign also of a single esoteric import underlying the varying ritual details which now symbolise it differently in different countries.

NOT INSTITUTED BY CHRIST.

At present the number of sacraments to be observed by the Christians is fixed to be seven and it is believed that this number was ordained by Christ himself. R. Lissan opines on this point as follows:—

In the Church declaration that the seven sacraments were instituted by Jesus it is interesting to quote the following from F. W. Puller. Anointing the Sick, (London, 1904), p. 251: "It was not, I believe, until twenty six or twenty-seven years after St. Otta's first preaching in Pomerania (circa A. D. 1142) that the theory that there were exactly seven sacraments was devised. During that interval, Gratians's epoch-making book, the Decretum, had come out in Bologna, with no trace in it of the septenary number of the sacraments. At last, in A. D. 1151, or thereabouts, two important books appeared, one in Rome and one in Paris, both bearing the same title. I refer to the sentences of Gardinal Rolandus (afterwards Pope Alexander III) and the sentences of Peter Lomard. It is not quite clear to me whether Rolandus in his book meant to enumerate seven or eight sacraments"; he discusses the sacraments at length, and on page 254 makes this important statement: "Whichever view is adopted (eight or seven), it is clear that this Cardinal, who eight years afterwards became one of the greatest of the Popes, was wholly unconscious, in the year 1151 A. D. of any Apostolical traditions to the effect that Baptism, Confirmation, Eucharist, Penance, Orders, Matrimony and Unction constituted a group of seven mysteries, which alone have the right to be regarded as the true and proper Sacraments of the New Law.

For five hundred years the Sentences of Peter Lombard held their place as the leading manual of theology in the Latin Church. The greatest of the continental schoolmen, St. Thomes, Tt. Bonavents, and countless others, chose to put on record their theological teaching by commenting in writing on the 'Master of the Sentences,' as Peter Lombard was

called.....My belief is that he was the first to group these seven (sacraments) together and to exclude all others, and to apply to these seven only the title of sacrament. At the time he published his book, no one could have foreseen that his determination was going to prevail in the way it did (p. 255). His enumeration of the sacraments was merely one among many, all of which differed from him. There was no tradition. It was pure novelty. Nevertheless, that his book became the recognized theological handbook in all the universities, colleges, and monasteries of the Latin Church was the cause of his doctrine about the sacraments and about their number being spread far and wide."

Four hundred years afterwards, by the Council of Trent, these seven sacraments were defined as being instituted by the Redeemer of mankind.

VESTIGES OF A LOST HINDU TRIBE.

The following we cull from the Modern Review:-

A citadel which once was the home of possibly 1,000,000 persons lies unexplored in the heart of a tiger-infested jungle in Siam, according to Robert J. Casey, author and traveller. Casey believes he is the only white man to have seen this place and he feels that within its lofty halls there may lie an answer to the mystery of the Khmers, a Hindu tribe that flourished in Indo-China between the fifth and eleventh centuries and then disappeared.

He takes no credit for finding it, saying that had not the French archæologists working in that section discovered more then sixty deserted temples buried under luxuriant jungle growths, he would never have located the citadel.

Bamboo trees have almost entirely hidden the place, while the most has become alive with huge crocodiles. It was the persence of these animals that kept him from attempting to get into the citadel itself.

"I am certain it must have housed 1,000,000, persons," he said. "In the temples that must be inside the walls there may still be the treasures.

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of ancient centuries, and possibly there are more complete records of the civilzation these people developed. Even the mystery of their disappearance may be found."

Casey said the Khmers had been attacked and driven out of Indo-China by the Chams, a Siamese tribe that later suffered the same fate from other enemies. The Khmers, however, when they left that part of the world, disappeared.

The Khmers, he said, were originally a Hindu people, but when they settled in Siam they developed an indigenous civilization. Records of this have been found in the temples, Casey said, but the story of the people is still far from complete.

ANTI-CHRISTIAN FEELING IN CHINA.

Sudhindra Bose, in an article which he has contributed to The Modern, Review discusses the psychology at the back of the wave, which has risen of late, of anti-Christian feeling in China. He says inter alia:—

The Chinese, as has been stated before, have the traditions of utmost religious tolerance. The earliest Catholic missionaries were not only received with hospitality, but were given honors at the court. The persent anti-Christian movement is not so much religious, as it is political. One may also add that political intolerance of the present age was born in the Occident. It is an undeniable phenomenon of this time, and cannot be removed by the waying of a wand in the Orient.

The China of today is nationalistic. "China for the Chinese" is on every one's tongue. This nationalism is no longer an academic affair. It is aggressively pro-Chinese and vigorously anti-foreign. When necessary it practises non-co-operation with the foreigner, using such weapons as strikes, boycott, withdrawal of service and withdrawal of patronage from Christian missonaries. Practically all China—north and south, radicals, moderates and reactionaries—is in active agreement with this program of non-co-operation, which is born of nationalism. Somehow or other, the benighted Chinese

are unable to reconcile the inhumanities and brabarities of the whiteman with his white Christianity. Say the Chinese in effect: "Let the whiteman be honest, be just, be human, or stay where he belongs and for ever hold his peace." John Chinaman is nationalistic. He sees in the non-co-operation philosophy the salvation of his country. He is in no mood to import evangelical devil-chasers form the Occident, which is a reeking nest of Christian imperialism. It is here that the dervishes of missionary religion rise in alarm.

The trouble in China cannot be put down to the perversity of the Chinese, and let go at that. One thing we need to get into our thinking is that there is an amazing amount of hypocrisy and perposterousness connected with the foreign expioitational domination as well as missionary The go-getting missionary is being definitely challenged because he is considered as the advance agent of of imperialism. There is vigour and bite in the challenge. 'The man of God' relies upon unequal reaties with special privileges, which are beyond the reach of the hinese law. "From being a heroic lonely enterprise" remarks Reverend dward Thompson of Oxford, "foreign missions have become praised and petted by imperialism." The high-powered rev. missionary is a forerunner of the Western imperialism, inasmuch as the preaching of the "Word of God" and other extra-curricular activites become a charming enterprise supported by machine guns and poison gas of the Western The Chinese would be blind if they did not see that foreign merchants, missionaries, and politicians all spell the same thing-foreign domination.

There are over 7,000 "shock troops of God" in Dhina. Many of superiority complex." Edward H. Hume, until recently President of Yale-in-China, states in an article in the NewYork Times that the missionaries enjoy together with all their fellow-nationals such privileges as the right of extra-territorial jurisdiction, exemption from taxation if he lives in a concession or an international settlement, lower tariff rates on

goods he imports from abroad, and the right of refuge on the gunboats of his country.

In addition to all these, there are certain privileges accorded only to Christian missionaries, but not granted to their fellow-nationals, and are not guaranteed by treaty to the representatives of other religions, such as Buddhishm and Mohammedanism. These Christian missionary privileges, enumerates Mr. Hume, "include the right of travel and residence in the interior, away from the so-called open ports, the right to purchase or perpetual lease of property in the interior, the right to protect Christian converts to be exempt from taxes levied for temple support."

Christianity, in the minds of the Chinese leaders, has thus become a foreign-protected religion. Why shouldn't the missionaries, they demand, depend solely on the freedom of conscience guaranteed to citizens under the Chinese Constitution? They insist that spiritual progress should be based upon spiritual, and not on military or naval forces.

ARE MISSIONARIES EDUCATORS?

The claim advanced by Christian missionaries that they alone are the agency of spreading education in oriental countries is thus met by the writer:—

It is asserted that Christian missionaries are in China primarily to educate Chinese. A high falutin balderdash. Leaving out the Catholic educational institutions, which may not be considered Christian by certain Protestant sects, the Protestant higher educational institutions number 24 and their total enrolment in schools of all grades is just short of 300,000. What have the Chinese nationalists got to say against them?

It is maintained that the Christian school is a denationalizing force, tending to denature the patriotism of the students and making them "imperialistic running dogs", "foreign slaves". It minimizes, if not totally ignores, the importance of Chinese literature and culture, and over-emphasizes English language and foreign culture. Again, the contention is made that the Christian school is an agency whose major interest is to proselytize the younger generation. The Christian brand of education is incompatible with aggressive patriotism and nationalism. The self-respecting China must,

therefore, protect itself against the insidious influence of the institution under foreign auspices.

Drastic measures have been taken to bring forgeign institutions, in name as well as in fact, under the government control. "These regulations", summarizes a writer in Asia magazine, "require that mission schools adopt the government curriculum standards, submit to government inspection, be managed by a board of directors of which the majority shall be Chinese, employ a Chinese persident and only such foreign staff as the directors shall request. There is to be no compulsory religious instruction, whether in church or in class room". There is a vast amount of wisdom embodied in these regulations. They were issued by the nationalist government for all missionary and private schools in Nationalist territory, but they are also substantially identical with those given out by the Peking government. Indeed, as far as the control of these institutions is concerned, there is no real difference of opinion among the rival governments in China. They have awakened, at long last, to what they feel a missionary menace.

Recent reports from China indicate that while a few missionary coleges put padlock on their doors, most of them have complied with the government terms and are now functioning. That was inevitable. Canton Central Chiua Christian College, now called Lingnman Univesity, University in Wuchang, any, and the University of Nankin have bowed to the government measures. Indeed, all but five of the seventeen leading Christian colleges have surrendered to the national pulse of China. The stiff-necked rebellious gentlemen of the cloth quote figures to prove that "benefited" by uncontrolled alien institutions. Theirs is an obtuse sense of decency. The "heathen Chinee," however, stands firmly by his guns and let the foreign intruders answer him with statistics. China will not be bluffed or bullied into the resignation of its rights and independence.

India may view the course of events in China with considerable interest and profit. India is swarming over with all those who choose to peddle what they call Christian religion and education. The country is pretty nearly overrun with them. What sort of control has the nation over them? The Indian tax-payers, who are overwhelmingly non-Christian, are required

to pay 30 lakhs of rupees a year to support the Ecclesiastical Department which is Anglican. It is a monstrous injustice, a colossal wrong. If they cannot control this Department at present, they ought to have at least a deciding voice in the running of the foreign missionary institutions on which large sums of public money have been and are now being spent. A sober attempt to Indianise the teaching staff, or to adapt the foreign teaching of the missonary school to Indian national requirements has long been overdue. The educational system of a country should be, by every right and law of commonsense, an integral part of the national life.

UNIVERSITIES AND POLITICS

Sir Michael Sadler, addressing the Indian Students' Unionand Hostel, said:

The more remote a University from control by the State, the less. likely are its members to be restricted in the expression of their political views. But it is by no means the case that the State always encourages, still less is it true that it always requires, a University maintained by public money to give active support to the policy of the Government by voice or pen. A Government may bear the cost of maintaining the University, not in order to get a political advocate but because it regards learning and higher education as indispensable to national welfare and because national conditions in that particular case make it (or at some earlier time have made it) conveninent or necessary to maintain the University directly from State funds. But no Government would take it kindly if a University, maintained from funds under the direct control of the Government, opposed the policy of the Governmet on any crucial question. And. if the Government were struggling, or considered itself to be struggling, against heavy attacks which threatened its existence, it would be more than human if it did not look to the University whose expenses it defrays. The classic example is the to give to it moral and intellectual support. case of the German Universities during the thirty years before the War. The Prussian Government was justly proud of the scientific eminence of. the University which it maintained. In those parts of the field of learning and investigation which had no direct bearing on the political aims of the State, the Governm ent gave (and felt great satisfaction in giving) complete intellectual

freedom to the professors whom it had appointed. But, on matters of moment in political science it welcomed professorial support; it looked coldly on professors whose political opinions it distrusted; and it took steps through the Department of Higher Education to prevent the appointment of candidates who were thought likely to be critics or opponents of its policy. And Further,

The view which I would submit for your considertion is that all Universities should encourage an open-minded study of the fundamental principles of politics but should, as institutions, be allowed to keep themselves free from entanglements with momentarily raging political controversies. Futher I would suggest that if a University is strong enough to stand the battering waves of stupid misunderstanding, it should be generous in allowing individual members of its society to express, in speech and writing, their sincere convictions on controversial subjects, relying on their good sense, and on their sense of obligation to the corporate society of which they are members, to restrain them from unworthy partisanship and from impropriety in self-expression. Thirdly, I would add that, even in great emergencies when strong conviction feels that silence would be cowardly, activity in political affairs should be kept strictly subordinate to the full discharge of the other duties which in a learned society devolve both upon he old and the young.

Concluding, the learned lecturer delivered himself thus:-

To sum up: Politics play so great a part in life that places of education which prepare young men and women for life cannot be isolated from politics. Every Universty has always been the scene of political discussion. The hardest questions of belief and duty both in religon and in politics cannot be evaded by old or young in any centre of of sound learning. Political philosophy and its applications have been inseparable from University training from the days of Sociates, Plato and Aristotle to those of Treitschke, Henry Sidgwick and Woodrow Wilson. To think and talk about politics during undergraduate days has for centuries been part of the training of those destined to lead in the public affairs of their country.

But the first duty of a University and of all those who work in it is to get at the truth. To hear both sides, to be candid and fair-minded, to shun (except in debate) the spirit of party, are primary obligations on those who teach and learn in it. But if the conditions of life in a country are unhealthy, political talk may become feverish and unbalanced. In such circumstances University teachers and students are under especial obligation to set an example of steadiness in judgment and, if after patient thought conscience constrains them, of courage in standing up for what at the moment may be the unpopular side.

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REVIEWS AND NOTICES

A Pilgrim's Faith. By T. L. Vaswani. Published by Ganesh and Co., Madras. Price As. 8

Here we have a revelation of the inner life of Sadhu Vaswani. We get a glimpse of the fine feelings of his magnanimous heart in which love of God and love of man are beautifully blended. The present state of humanity with all its sins and sufferings is piteous and heart-rending. He weeps over it but he keeps his faith in God intact, and it is this marvellons faith which supports him and inspires him in his noble efforts to bring the kingdom of Heaven upon earth.

The Spirit of Hindu Culture. By T. L. Vaswani. Published by Ganesh and Co., Madras. Price As 8.

This booklet contains the Convocation address delivered to the Gurukula graduates by T. L. Vaswani on the occasion of the last Gurukula anniversary. It is an able exposition of the aims and ideals that Gurukula stands for and contains an earnest exhortation to the youth of the country to build up their character in accordance with the exalted teachings of the ancient Hindu scriptures, so that they may become fit servants of humanity.

Shri Rama Krishna. By T. L. Vaswani. Price As. 4.

A beautiful little book that serves a very useful purpose. It introduces Paramahansa Ramakrishna to the busy man who cannot spare time to read the fuller and charming 'Life of Ramakrishna, published by the Ramakrishna mission. This brief sketch of the life and sayings of the great saint is really very inspiring and elevating and young men who are dazzled by the glamour of western civilization and develop materialistic and atheistic tendencies would do well to peruse its pages and revive their spiritual self.

EDITORIAL REFLECTIONS

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ORIGINAL BUDDHISM A POSITIVE DOCTRINE

Buddhism, as taught in the scholastic canons, appears to be a negative doctrine denying the existence of a permanent Atma, that may serve as a never-changing background for the passing phases of consciousness. Modern psychology, too, refuses to assume a being, commonly called soul, or the subject that experiences all mental phenomena. Mrs. Rhys Davids who has made a speical study of Buddhism expresses in the current issue of the Hibbert Journal the opinion that the original teaching of the Master in this regard was the opposite of what later adaptation has made it.

One of the pioneers of Pali Buddhism wrote over thirty years ago; "The more we try to remove the difficulties" (i.e. in accounting for certain doctrines), "the more we are driven to the suspicion that original Buddhism was not exactly that of the canonical books." This conclusion is still not accepted as it should be. According to early Sinhalese chronicles it was in Ceylon that the oral records of Buddhism were first written down at

^{1.} Theodor Kern, Indian Buddhism p. 50.

length, less than a century before our era, and hence centuries after the first teaching of the "Sakya" (later, "Buddhist") religion. Thus it was, nay is, imagined that some yet more archaic recension of the Canon called the Three Pitakas may yet be found and the original gospel revealed, freed from the scholastic and monastic complexities through and under which it is now presented.

The Sakyan Teacher appears to the writer to have differed from former thinkers in considering the Atma as subject to the influence of his or her moral life. Every act of his or hers, be it mental, vocal or practical, affected its future destiny. It made him or her what he or she became. In this sense the Atma was not unchangeable. Sankhyan philosophers who preceded him gave out wordly life as simply an illusion, which had no real bearing on the condition of the soul.

I come to the chief instance of this artificial growth. It is the evolution of what, in Buddhist monastic teaching, came to be the dogma of "an atta," or denial of the spiritual "man" as existing in a real, ultimate sense. Now in the sayings ascribed to the first days of Gotama the Sakyar mission, we find advice given to seek that spiritual man, and the caveat: the body is not the "man"; the mind is not the "man."

It should be noted that in India, then and now the man (purusa) and the "self" (atman, atta) were equivalents, and both represented what we express by spirit or soul. Thus the Teacher, known to be "psychically" gifted, when asked as to knowledge of a thieving woman, replies with dignity: "Were it not better, gentlemen, that you should be seeking not the woman but 'the man'?" (the "rectified" text has "self," which misses the point. It will be said that I am "rectifying." So I am; but I am digging for an original mandate that was worthy and true, before it was twisted into that religious absurdity—a negative gospel.

^{1.} The translators (S.B E.Vinaya texts, I., p. 117) miss the point still more.

As to the cited warning of the Teacher: this, which is expanded into a little talk entitled the "Not-man-featuring Discourse," must have referred originally to a new and growing vogue in the midst of which "Buddhism," more rightly, the Sakyan mission, entered on its upward way. This was the Sankhyan teaching of the preceding generation, secular, non-Brahman, to this effect, that since the "man" was not only not his body, but also not his mind, the mind could, no less than the body, be analysed, and thus considered apart from the "man" The "man" sui generis could not be analytically contemplated; the mind could. This proved an absorbing study, making itself felt, as certain Upanishads show, in Brahman teaching long before it became, in later Upanishads, formally adopted and commended.

Thus, perhaps three centuries before Aristotle, psychology may be said to have begun in India. In Buddhism, albeit in no way inherent in its imandate, psychology proved a powerful leaven from the outset. There is a Sankhyan tag: "This [viz,, mind] is not the I, not of me, not the Man of me," in the discourse cited. It often recurs. Clearly the new Sakyan teachers knew this novel way of mental analysis and appreciated it, though not as did their successors.

Those successors changed the teaching largely through their overappreciation of the Sankhyan mental analysis.

The Sakyan founder's new and original word was, that for each man salvation is to be won mainly, fundamentally in the life he chooses of deed, word and thought. This is no matter of earth only but a very long progress through the worlds. Life was figured by a Road along which each wayfarer travels, choosing the better or the worse direction, wayfaring being the man's "becoming" the wortheir, the more he followed that inner Dhamma, or "ought," which we call conscience, but should call will. Now the wayfarer was not body, not mind; both body and mind were changed and renewed at each new span of life, of new bodily and mental becoming. Man the wayfarer travelled on towards the Goal, the Consummation. And because as he went, so he "became," the ideal differed from that of the Brahman, who saw in each man not merely—as indeed he was—the faint germ of That who may not yet be adequately conceived, but already the CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

very THAT who is ineffable: "That thou art!" As such, he was, he did not become.

That the master did believe in a permanent soul is apparent from his own sayings. That the inner man was simply a stream of transient ideas or states was a doctrine later formulated.

The true inference from the Teacher's warning is not what is supposed. It is that the new word of the mission was not, at least at first, an account of man's nature; and, further, that the accepted ideas about that nature needed a deeper, truer "seeking": "Ought you not rather to be seeking the 'Man'?" The founder himself did so seek; and what he found was immanent Deity—the reality, the very Man. In his teaching the Vedic term for code or law, dharma, took on an inwardness, an immanence, akin to St Paul's "law of my mind" (tou noos mou)—an Indian would have said "law of Me." It was by no outward code or prescribed rite, of which Brahman teaching was so overfull, that man became the better; it was by heeding the soul-dharma, the inner manresort (atta-dhamma, atta-sarana): the alter fire of salvation burning ever within the very self (ajjhattika) that the wayfarer chose aright.

Strange it is that the specially religious teachings ascribed to this Teacher, so straightly addressed to the very Me and Thee, should have become associated with a dogma that I am not, thou art not, in any real ultimate sense! Whatever the rank or culture of the hearer, it is ever the "man" in the hearer who is spoken to by the "man" in the teacher. Never is there a sign that he is speaking to what he believes to be just a complex of conscious statess Noteworthy (and much overlooked by writers) is the saying concerning the judgement on each individual, at death of the earth-body, by the Watchers (Yama) on the other side. Here at least a positive doctrine of the "soul," if it exists, should emerge. It does, The "man" comes over. The man is charged. The man is told: Not by your mother or father or another have you been thus and thus. By you, yea, by you has this been done; by it will you be judged;

It is often said: This is popular gospel; there was a hidden meaning, deeper than that of conventional word-usage, for the more advanced. So they came to say. But we first read of it as a valid distinction in a book dated some five centuries after the utterance of the Sakyan gospel. Four

^{1.} One of the last earnest injunctions of the aged founder.

^{2.} Here he contrasts his position with the Braman's external rites.

centuries later still, the written Commentaries parade it. But the founder, in his last words, is shown very earnestly repudiating that dual way of teaching. "I make no inner, no outer in my teaching of dhamma. Not there have I the teacher-fist about things (closed or open)!"

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MISS MAYO'S BOLD MISSTATEMENTS

IN THE TEETH OF HIGH COURT

JUDGMENT

"On pages 294-5 of her book "Mother India" Miss Mayo says:

"On February 4, 192I (sic), a body of National volunteers, followed by a mob whom their anti-Government propaganda had inflamed, attacked the little police station at Chauri chaura, within which were assembled some twenty-one police constables and village watchmen, the common guardians of the rural peace. The Peasantry and the volunteers, numbering altogether some three thousand men, surrounded the police-station, shot a few of its inmates dead, wounded the rest, collected the wounded into a heap, poured oil over them, and fried them alive."

If one reads up the Allahabad High Court judgment of this case, "Criminal Appeal No. 51 of 1925 dated 30th April, carefully, one nowhere meets with the fiction that the crowd had any fire-arms or shot at the police, but on the other hand it was the police, who fired at the crowd. In fact such a thing was never put forth anywhere, not to say believed, by any The crowd killed the policemen with sticks etc. But body. never with firearms. As to the frying alive of any police man, the judgment, above referred to, has the following passage on page 3 of this official document. "Attempts were made to dispose of the corpses by flinging them into the burning buildings, and it is to be hoped rather than concluded with any certainty, that no bodies in which life was not utterly extinct were thus disposed of." Now, had there been the least evidence as to any policeman having been fried alive, the learned judges would not have neglected to note it.

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Now the question arises where did Miss Mayo get her "facts" above mentioned, when there is no trace of them in the Government documents which on the very face of it contradict her? Was it her morbid imagination or the ill-will which she for some reason or other nurses against poor Mother India that made her make such bold misstatements in the very teeth of official documents? And if she is capable of doing so in the face of such well-established facts in Government records, what is she not capable of doing to falsify truth where there is no such thing to contradict her one way or the other?

Her carelessness is evidenced by placing the incident in 1921 while it took place in 1922 February. But this slip of her pen can by no means be an explanation of her utter contradiction of official judgment.

It is strange that neither Mr. Iyer nor Lala Lajpatrai have brought to light the above facts.

THE PROPOSED CONSTITUTION.

-:0:--

Nehru Committee to be the basis of full responsible Government in India will be before the All parties Conference which is to meet shortly at lucknow. Hitherto the draft has been the recepient of blessings at the hands of all Indians whose opinion matters in the political affairs of India. Even those who have in some minor details differed from the authors of what has been rightly considered to be a monumental document have given it their approval on the whole. The Committee begin by stating that the Dominion status is the minimum which can satisfy even those who are moderates of moderates among those who have appointed them to this important task. Some there are who contemplate severing all

connection with the British Empire, while of such as will acquiesce in the acceptance of anything less then what mesure of independence is enjoyed by the Dominions there is none among the representatives of the various political organisations of India. Whether dominion status satisfies the conditions of full responsible government, which latter has been recognised to be the goal of the political development of India, has been discussed by the writers, and the significance of the word 'dominion status, elucidated on the authority of political writers of recognised eminence. The prevarication of reactionaries, from Haley downwards to the effect that the responsible government promised to India was some thing different from what in political literature this word signifies has been ably met. The opinion of Professor Keith has been quoted to show that by becoming member of the British Commonwealth India will be an equal partner with other co-members, including even England, with whom the common tie of allegiance to the Crown alone will bind her. Thus understood, dominion status servedly acceptable to the authors of the report.

They have drawn up a declaration of rights of citizens on the model of such declarations as form part of the Constitutions of the other dominions. They grant the right of use of all public roads and wells to all citizens without distinction, provided simply that such use does not tend to the breach either of the public peace or of public morality. Public schools, too, are to be open to the children of all classes alike. Religious liberty is guaranteed, and in the observance of all customs and practices considered by any individual or set of individuals as sacred, all are free, subject of course to the condition that such freedom should not violate rules of public morality and peace.

The division of India into provinces will continue as at present till a new distribution has been made, as is already contem-

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plated to be made by the congress when feasible, on a cultural basis. The constition of Sindh into a separate province has, however been recommended as an immediate desideratum, provided that experts declare after examining her financial and economic condition that the new province will not be a burden on the central exchequer. Great pains have been taken to show that this demand, pressed at present by the Muslim inhabitants of Sindh and other parts, has been conceded on the grounds of justice alone. Why make haste in doing this small bit of justice, while the same called for on a larger scale in other parts of the country has been deferred to some more opportune occasion, is beyond the comprehension of laymen like us. The problem of redistribution of provinces is admittedly knotty and should, as we think, be considered, not in parcels, but at once and as a whole. The impartial writers of the report assure us that they have been guided by considerations of fairness alone. As between Hindus and Muslims, they must have been fair; their labour to establish this thesis will have been wasted if we entertain a notion to the contrary. As between province and province—for of provinces requring redistribution on the basis accepted by the writers there are many-we do not see any attempt at fair-dealing, excepting, that the demand made by the Sindh Muslims which the latter base simply on communal motives, be recognised to be the special claim of Sindh to the precipitation of the contemplated measure in her case. To Muslim communalism no concession has been made! Consiously of course, none at-all.

Each province will have its own House of Representatives. The right of voting for the election of members to this house, as also to the Central House of Representatives, will belong to every adult citizen, male or female. Members will be returned to the Senate or the Upper House of the the Central Legislature by the provincial houses of representatives. Election will be ac-

cording to the Hare System. Every group of 100 voters will be entitled to return a member. The lowest number of representatives in a provincial lengislature will be 100. Electorates will be common for all communities. In all provinces except Bengal and the Punjab, where the majority of the population is Mohammedan, minorities will have a mumber of seats, proportionate to their number in the population, reserved for them. This concession will not bar their participation in the general election, too. They may, if they can, get members of their community returned in addition to the communal quota allotted to them. Hindus in the N. W. F. and Beluchistan will also have seats similarly reserved for them. Why exception in this respect has been made in the case of Bengal and the Punjab is not clear. That the Hindus-in which term we include as the Sikhs-do not demand reservation of seats in these provinces is the obvious Their opposition, as we understand it, is to the system of reservation of communal seats as such. Many pages in the report are devoted to demonstrating on the basis of facts and figures that Muhammadans in these provinces will be gainers-not. it all losers—by the abolition of communal electorates. have been pointed out, whence, if the election be guided by communal considerations, there is dead certainty of Muhammadan members being returned. What reflection does this laboured assurance make on and cultural the political attitude condition of the politically-minded Muhammadans ? Even in provinces where they are in a decided majority, they are in need of special guarantees of political dominance. Could want of selfconfidence in matters political go futher ? Could confession of inability to stand on their own legs be more clear and more shameful? We rue not the granting of speical concessions to our fellowcountrymen, if these will make them walk abreast with the rest of the country along the path of political liberation. What we heartily deplore is that these guarantees are a sign of the unmistak-

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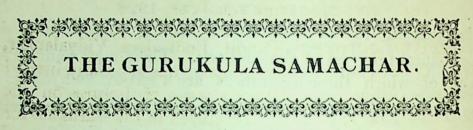
able fact that our Muslim brethren are making themselves a drag on the political progress of the country. Their very want of self-reliance, of which these assurances are a self-evident index, are in the eyes of opponents, a confession that the provinces where such misgivings and hesitancies rule are not fit for independent administration. Shall we accept this conclusion? Capacity for Swarajya does imply confidence on the part of the majority community not only in its own capability of shifting for itself but also in its ability to keep the minority communities satisfied under its dominance.

Each province will be under a governor whom the king will appoint. The viceroy too will be appointed by the King. Actual administration will be in the hands of the Prime Ministers, who will be appointed by the Vicroy for the central, and by the Governors for the provincial Governments. Other ministers will be chosen by the Prime Ministers themselves. The executive will be responsible to the legislature.

A Supreme court will be established for India.

The terms of treaties between the Crown and the Indian states will remain intact. Only, the agent of the crown will now be the national Government, instead of foreign bureaucracy.

The writers of the report deserve congratulations on the successful termination of their labours. With minoralterations in matters of detail, the Confrence, it is hoped, will give its sanction to the proposals of such eminent Indians, as Messrs. Nehru, Sapru, Ali Imam, etc., who are at once genunine nationalists and true representatives of the communites to which they belong.



Motto I—By force of Brahmacharya alone have sages conquered death.—The Veda.

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members,......There is no political alchemy by which you can get golden conduct out of leaden instinct.—Herbert Spencer.

Parliament—The annual session of the Gurukula Parliament was held from 19th to 21st August. In the unavoidable absence of Principal Ramadeva, Prof. Satyaketu Vidyalankar acted as speaker. After question-time Br. Vishnudatta the Primeminister moved for the consideration of his 'Tariff Board Bill 1985,' He presented the bill with a learned and lucid speech lasting for 10 minutes. A discussion on the general principles of the bill followed in which many students and professors of the Gurukula took part. The opposition leader Br. Samarsingha had organised a strong party, but heidid not object to the reference of the bill to a Select Committee. Next day, the Select Committee considered the bill in the minute details and recommended some very useful changes, that were incorporated into the bill by the Primeminister. On 21st August, the report of the Select Committee was presented to the House and a detailed discussion on every clause With some important amendments the Bill was psssed with a majority of ten. Br. Sinheshwar, the deputy leader of the opposition-party was awarded the first medal for the best speaker. The Parliamentany behaviour of Br. Purnachandra was much admired, and he also was given a medal. The session of the Parliament was very successful and the students were much benefitted by the serious and learned discussion, to participate in which they had been preparing night and day for months.

University Lectures—Pandit Budhadeva Vidyalankar, the celebrted Vedic scholar of Arya Samaj was especially invited by the Gurukula authorities to deliver a series of lectures on the Satapatha Brahman of Yajurveda. He stayed in the Gurukula for nearly one month and delivered five lectures. It is needless to say anything about the deep and vast scholarship of the Pandit. He is a shining star in the firmament of Arya Samaj and it was really a privilege for the Gurukula students to come in contact with him so closely. He not only gave a thoroughly original discourse on a difficult and hitherto unexplored subject, but also inspired the students with a truly Brahminlike quest after knowledge. The authorities have decided to publish his lectures in book form.

Pandit Bhimasen— Pandit Bhimasen Vidyalankar is shortly leaving India, for higher studies in the Universities of Europe. He spent a month in the Gurukula for collection of the material for his Doctorate thesis, and for enjoying some days in his almamater. The college-union requested the learned Pandit to benefit the students by his varied experiences in the field of Journalism. He gave a very interesting and useful lecture in which he described the present state of Journalism in the principal languages of the world. He enjoyed his stay in the Gurukula very much and was given a hearty send-off.

Vacation— The summer vacation has begun from the 28th of August. Before the close of the College session, a feast was arranged on behalf of the staff, in which all the students, Professors and graduates of the Gurukula were invited. At the end of the feast Principal Vishwanath Vidyalankar thanked the guests of the evening on behalf of the staff. The function was a great success.

A party of the students has proceeded to Kashmir. Another party is going to Simla. Many students and Professors have left for their homes. The primary classes will spend their vacation in Landsdown, a healthy summer-resort.

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THE

VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते। (मनु॰).

"Of all gifts that of Divine knowledge is the highest and the noblest."-Manu.

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THIRD SERIES
NO. 55.

IS THE RIGVEDA POLYTHEISTIC OR MONOTHEISTIC!

By PROF. R. ZIMMERMANN.

A T first sight the mythology of the Rigveda seems decidedly polytheistic. There are many gods, usually given as 33

पत्नीवतिस्त्रशतं त्रींश्च देवान् । ऋ. ३।६।६

sometimes as "thrice eleven,"

विश्वेदेवास्त्रय एकादशासः ॥ ऋ. ठाहराध twice

त्रीणि शता त्री सहस्राएयमि त्रिशच देवा नव चासपर्यन् ॥ ऋ. ३।६।६;१०।४२।६॥

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their number is raised to 3339. They form a community of their own, being the embodiments of all that is above and beyond man and nature and generally not of a sinister influence. They appear as creators of the world and rulers of the physical and moral order. Thus it would seem that the religious belief of the RV is based on polytheism, and the starting point of religious and consequently philosophical thought in India is not one first and absolute principle but many principles.

Consistent polytheism supposes a plurality of self-contained, within their spheres independent, fully and clearly developed personalities. These individual personalities are to be ranked on the same or a different level, a common constitution fixing their position in the hierarchy which is headed by one who maintains his sovereignty throughout. Except the number, hardly one of the above characteristics is verified in Vedic mythology, if considered as a whole. There are figures which are self-contained and in themselves complete individualities, such as Indra, Agni, but this can hardly be asserted of Mitra and the Adityas. Nor are the Vedic gods independent in their This is clear from the fact that more than one myspheres thological figure holds sway over one and the same dominion, the Maruts, Vayu and Vata for instance. Still less can the. Vedic deities be said to be fully developed or clearly worked out personalities. True, they appear at times concrete enough, especially in cases where anthropomorphism has given a clear shape to the deity; the description of Varuna leaves nothing to be desired.

विभ्रद्द्रापि हिरएययं वरुणो वस्त निर्णिजम् ॥ ऋ॰ १।२५।१३॥

Indra too in his warlike exploits

इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्रो॥ ऋ०४।३०१९

and the outburst of passion

अपोपा अनसः सरत्सन्पिद्धादह विभ्यूषी। नि यत्सी शिक्षथद्वृषा॥ ऋ० धा३०।१०

appears in flesh and bone before the reader or worshipper. But the characterization of Dyauspitri, for instance, is so meagre that hardly one definite trait beyond the parentship can be traced in this deity. If the details are worked out, the balance and artistic proportion between the cotstituent traits often appears missing. Indra for one cannot well be called an ideal person among the Vedic celestials.

The Vedic pantheon lacks the constitution and organization which distinguish the Greek and Roman mythologies. The want of clear and settled traits and offices make a definite co-ordination and subordination impossible. Besides groups of deities like the Maruts we meet with Dvandva-devatas, which are based on physical relation, such as that of Dyavaprithivi, or on physical relation as well as similarity of office as in the case of Mitravaruna, or on rank alone as that of Indravaruna seems to illustrate. But there is no supreme head of the Vedic pantheon, acknowledged by all, holding sway over them without danger of being pushed from the throne. Sukta. 4.32. contains a dialogue in which the right to suzerainty is claimed by Indra and Varuna. Vedic poet may address a certain deity as the highest, but the idea is not consistently carried out, still less followed up into its consequences. Neither the creative genius of the Vedic singer, nor the Itihasas, nor the ritual are consistent in raising any one deity to the sovereign position. On the contrary, it is often enough the particular deity there and then approached, addressed and praised for a definite purpose that is exalted to the overlordship over the rest. The fact that in different hymns different figures of the Vedic mythology have been raised to sovereignty has: given rise to the theory of Henotheism or Kathenotheism, proposed by Max Muller.

The theory of Henotheism, i.e, the belief in individual Gods alternately regarded as the highest, has for good reasons not been accepted. For it cannot be shown that at any time of the Rigvedic religion one deity was by all or at least a (great) majority considerd to be supreme to the exclusion of the rest for any long period. On the contrary it may be presumed that at the same time by some singer or a group of singers and worshippers different members of the Vedic hierarchy were held to be the highest. For the poet of any deity considered it to be his duty, because it was in his patron's interest as well as in his own, to praise his god as the highest at the expense of others. If a Rishi says: Agni alone like Varuna is lord of wealth, he contradicts himself in his desire to raise one above the others. The Vishvedevah hymns as well as the numerous Suktas on Soma with their galaxy of nearly all the gods, each in his usual, "proper" place, would have been heresies at the time when one member of the Vedic hierarchy was considered supreme. Thus the theory of Henotheism, or successive Monotheism cannot be maintained.

A step further than M. Muller went the founders and leaders of the various recent deistic sects, the Brahma Samaj, of India and the Sadharan Samaj. Their opinion as regards the authority of the Veda is neither uniform, nor was it always consistent, but they seem to be one as far as interpretation of the Veda is concerned. They all read monotheism into the Vedic hymns. That this can be done only by forcing the meaning of a great part of the Veda is clear; in fact the greater number of the Vedic Suktas will have to be ignored if all the Rks. are made to yield an unqualified monotheistic belief. It is evident that the Veda does not contain an absolute monotheism.

To settle the question of the exact nature of Vedic belief as represented by the Rigveda an impartial examination and analysis of the contents has to be made; the starting point of the Rigveda has to be considered as well as the direction towards which it was leading; external evidence will have to be heard and finally it will have to be seen whether the view arrived at is borne out or at least not contradicted by the common verdict of ethnography and the comparative study of religion. Besides the number of the gods in the Veda other points come in for consideration when we examine the contents of the Samhitas. For the number alone cannot be sufficient proof of actual and unqualified polytheism, if the individual figures of the pantheon are not only not clearly distinct from one another, but even linked together by a common and higher principle.

The nature of the gods has been touched upon above where it was found that neither the external appearance has usually been worked out well, nor the office and sphere of action of each so circumscribed as to exclude others. The personal appearance of such popular deities as the Ashvina, for instance, could not be described by the data given in the Rigveda. Of the Adityas not even the number is settled, and the personification stopped short at the mere names in the case of Daksa, Bhaga, ex. gr. The nature and office is at times so little defined and monopolized that

त्वमग्ने वरुणो जायसे यन्वं मित्रो भवसि यत्समिद्धः । त्वे विश्वे सहसस्पुत्र देवास्त्वमिन्द्रो दाशुषे मत्याय ॥ १ ॥ त्वमर्यमा भवसि यत्कनीनां नाम स्वधावनगुद्धां बिभर्षि ॥ ऋ. ५।३।१-२

Agni appears amalgamated with four prominent deities, among whom there is Inra. Great cosmogonic deeds are attriduted to various deities: Varuna and Vishnu are the archi-

tects of the world among others. That such a sphere of action as the cosmogonic order should be attributed to Darbha grass,

यो जायमानः पृथिवीमद्वंहयो अस्तम्नादन्तरिक्षं दिवं च। यं बिभ्रतं नतु पाप्मा विवेद स नोऽयं दभों वरुणो दिवाकः॥ अथर्वः १६ । ३२ । ६

shows how careless or hazy Vedic poets could be about the jurisdiction of their gods. A very instructive instance in point is Agni. He is fire, and his functions are those of fire, but his close connection with water has made him the Son of water, Apam Napat, which is an Indo-Iranian view; and his similar nature has brought him within the sphere of Surya. "In addition to the original and natural blurring of types there is a conscious tendency growing towards identification of all that was originally different." Oldenby. Rel. d. Veda 3.4. Aufl. p. 101.

More remarkable than the defects of individual members of the Vedic pantheon are the short-comings of the whole class. They indeed are wanting in too many aspects to be able to come up to the idea of God which a people must have had that could produce and appreciate the Suktas of the RV. Samhita. God is supposed to be the creator of the macrocosm, the world, as well as of the microcosm, man. God is expected to rule the world by physical laws and man by moral precepts. But the cosmogony of the Veda is not so much a real creation as a mechanical production by measuring out and propping asunder, a carpenter's task of great proportion, but not more. Or creation is evolution out of a primeval, but independent element or the product of generation, in which however not the universe, but only individual bodies like the sun are produced. originated from the gods, in fact gods are only Man

supermen, generally for better, but as in the case of Indra at times also for worse. Probably anthropomorphism is responsible for the idea that gods are born like men? They do not die, but also man will live on after death with Yama, the First-died.

The fact that the moral law is so little emphasized seems indeed to have other reasons besides the gay temperament of the Vedic Aryas. It should not be said that the question of the whence and whither or of Morality did not trouble these nomadic and warring tribes. It will have to be admitted that during the periods of fight, danger and conquest, which created the figure of India, such ideas were less vivid and occupied the mind to a lesser degree than at the time when philosophical thought found expression in the Purushasukta. But that they were not present in the minds of those who could think and did think is as unlikely as the assumption that during the whole Brahmana period philosophical thought was dormant. The Vedic mythology is not the full expression of the mind and thought of the Vedic age, but it meets the need of the time. That some of the highest ideas were a working factor in the lives of the struggling immigrants is shown by the Varuna hymns, which form part of the oldest Rigveda. The need for cattle and conquest smothered the further development and expression of the idea of God, the First Principle.

Yet the idea of the First Principle on which everything depends is to be traced in a number of places in the RV. That first Principle is neither expressed nor exhausted by Varuna as he oppears in the R. V., or by Indra, the creation of the need of the moment or by any other God,

but is implied by that on which they all depend especially in their functions. Veda is quite explicit and unambiguous when it says that Varuna acts according to Rita, that Ushas turns up every morning following the behest of Rita, Agni's multifarious actions are regulated by Rita, or when it calls the Waters ritavarih. Now Rita signifies the physical, moral and (later on) sacrificial principle pervading and governing the physical, moral, and ritual order described in the Veda, or based upon it. Rita is, as far as man, the microcosm, is concerned, the forerunner of Karma, the inexorable law which regulates man's fate in his migration from existence. Rita to a great extent supplies the want of the Vedic mythology as a whole and the individual figures appear as the expression or at least as the agents of this one supreme principle. To say that the Vedic gods are the concrete and poetic personification and representation of natural phenomena seems to express only half the truth. The Vedic "deities" represent the various facts and forces of nature, both physical and moral, which in themselves are the concrete manifestaions of, and governed by, Rita, (ऋत) the Highest Principle.

This would also explain why the figure of some of the Vedic deities has either never been very clearly developed or changed to such an extent that today it is hardly possible to say what particular phenomenon in nature they represent. Varuna is more than a mere "encompasser" just as he is more than the representative of the moon, and more than a mere water god.

The hopelesness of the explanation of Varuna as a nature phenomenon has been proved by the proposed theory that Varuna and the Adityas are imported from Assyria. The fact in nature which is supposed to be the basis of a deity does not express the whole nature of that deity. A striking proof of this is Indra as well, the national deity and the war god, an Aryan

Superman, of whom it is not certain whether he is the symbol of the fight between cold and heat or of the struggle between drought and rain. By far the greater part of Indra is a fiction of the war poet whose fertile imagination was giving his clients a superhuman ally in the bitter struggle for life, territory and wealth. A few traditional traits are described with untiring repetition and scanty variation, but without any original addition whatsoever taken from the natural phenomenon the deity may represent. Even traditional characteristics and deeds were recorded by the singer only in so far as they served his immediate purpose. Agni, whose unmistakeable natural basis was before the very eyes of the singer was not less a stereotyped figure than Indra. There seems then something to be in the Vedic deity beyond the representation of a mere force or fact in nature.

Tempting as the parallel between the Rigveda and the' Avesta may be for proving the monotheistic element in the Veda, that parallel has to be used with caution. For Ahura Mazda of the Gathas, the oldest part of the Avesta, is a creation of the reformer Zarathustra. But Zarathustra would not have been the wise reformer whom we know him to have been, if he had not chosen for the hightest, or better the one God in his reform a figure that was already before the reform the supreme, if not absolute deity. The forerunner then of Zarathustra's Ahura Mazda must have been one, absolute God, or a near approach to him. Consequently the people most kindred to the Indo-Aryans had in all probability a monotheistic belief even before Zarathustra whose task it was to restore it to its former purity. The Indo-Iranians may have had as pure a monotheistic religion as any other member of the Indo-European family, thouh Zeus and Jupiter are decidedly better established over their fellow-inhabitants of the Olympus than

Indra was over the Vedic Gods. The religious belief in the oldest part of the Avesta points in the direction of monotheism, though it cannot be said to be a direct confirmation of the belief in one God in the Rigveda.

The monotheistic undercurrent in the family books of the Rig-Veda found a clear expression in the younger parts of the Samhita. In the older Suktas it is mainly the deficiency of the individual god that suggests that one common, all pervading and supreme principle is behind the various figures of the pantheon, on which they depend. Already in 5. 3. 1. the demarcation of one god from the other is wiped out, and in 2.

12. the Rishi tries to shout down the awakening doubt about the reality of the old gods, see esp. 2. 12. 5. This negative evidence is changed into a positive statement that in reality and to the thinking mind there is only one supreme principle, the plurality of the gods being the fruit of a fertile poetic fancy;

इदं मित्रं वरुणमित्रमाहुरथो दिव्यः स सुपर्णो गरुतमान्। एकं सिद्धपा बहुधा वदन्त्यित्रं यमं मातिरिश्वानमाहुः॥ ऋ. १।१६४।४६

cp. 10. 114. 5. Hymns like the purusasukta, 10. 90. and the Hiranyagarbhasukta, 10. 121. are the the witnesses to the new thought. The assumption that these two hymus are the outpourings of isolated thinkers is refuted by the Nasadiyasukta, 10 129 which supposes a good deal of philosophical speculation. And the presence of these hymns in the Samhita shows that at the time when the scattered Suktas were arranged the monotheistic ideas must have gained ground. That side by side with these comparatively advanced views a hymn on the drunken Indra occurs, 10. 1. 9. is due to external reasons, but looks, at the same time, like a bitter sarcasm poured on the old faith.

The final goal of this philosophical thought is to be found in the Upanisads. The development culminates in the Ekamevadvitiyam Chu. 6.2.1. the Neti Neti of the Bru. 3.9.26 and the Tattvamasi of the Chu. 6.8.7. That this development was finally towards a pantheistic and not a personal monotheistic does not change the fact that the beginnings of the development lie as far back as the oldest parts of the Rig-Veda. Even such an orthodox vedin as Sayanacharya could not help seeing in the Vedic hymns clear indications of monothesm.

Note. In the underlying monotheism may be found the key to the mutual generation of two deities from one mother such as the birth of Aditi from Daksa and that of Daksa from Aditi, cp. Rig-veda 10. 72. 4.

One of the reasons why the monotheistic element in the Rig-veda has been practically overlooked so far is the view that the so-colled Lower and the Simpler in the history of human culture is the earlier. This view has been current in ethnology upto now, but is being proved as arbitrary as the opinion that the development of mankind took only one line, and that an ascending one. It appears that want, if not contempt, of consistency and method could arrive at these two general conclusions, which were applied to the history of marital union and of religion in particular. It has thus been taken for granted that the monogamic family through a long period of development finally arose out of a state of complete social and ethical freedom in which sexual promiscuity was a natural institution. In a similar way monotheism with its consequences for human morality is represented as a late product of an evolution from animism, manism or magism. But it is recognised now more and more that these views cannot be held any longer.

The Vedic Magazine for August, 1928.

Methodical study of the history of culture shows that along with the progress of culture, the wealth and value culture grows, consequently religion too of external becomes richer in temples, images, symbols and the like, yet internally drops from a simple but pure and high state. In the primitive grade of civilization and culture there is almost no trace of religion to be found, owing to the simplicity and purity of the worship paid to the Highest Principle. There is no exterior, material representation of the Highest Principle to be seen, nor an exterior form of worship to be found. Religion at that stage is manifested, if at all, by primitive sacrifices and rites consecrating the worshipper. A change takes place in the so-called More Advanced Cultures, except in the nomadic pastural cultures in which the worship of the old celestial god is preserved.

In Primitive Culture religion then consists in a belief in one Highest Principle, the creator of the universe, some times called Father, who is the social and moral law-giver and judge. Formless, spontaneous prayers and offerings of firstlings are made. There is no polytheism; no images of the deity, neither temples nor a priesthood can be traced; magic is little developed. In the more advanced or primary stage of Culture there is a supreme God of heaven, only later coinciding with the material heaven. The Father of the clan-family is priest. Solemn prayers and sacrifices are offered up, the latter are animal sacrfices only at a later stage. Generally this worship starts from one good principle. There is however often side by side with the Good Spirit an Evil One, the Earth Spirit, below the Good Highest Principle other Spirits mostly Nature Spirits.

It is not difficult to see that the Vedic culture as described and supposed by the oldest parts of the Veda corresponds

to the More Advanced or Primary Culture, which is among others to be found with the ancient Indo-European peoples. The Highest God of heaven is Dyauspitri, the other Vedic gods correspond to the Nature Spirits. Neither temples nor images are known in that Vedic age. The priesthood has perhaps been more developed than in some other cultures at this stage but it arose out of the priesthood of the paterfamilias Prayers and sacrifices are cast in set forms. It is possible that the polytheistic element in the family books is more in prominence and the monotheistic element less directly pronounced than the Primary Culture generally supposes. it is clear from the findings of the the general history of culture that the development of Aryan belief is not from polytheism to monotheism, but from monotheism to polytheism, only to revert later again to monotheism. Thus it seems more correct to call the religious belief of the Veda a Monotheism qualified by Polytheism than a Polytheism qualified by Monotheism.

THE GOSPEL OF HATRED

We have shown how Quran, the main portion of which was composed in the days of war, is instinct with a spirit of hatred and hostility against the non-Muslim. Even in days of peace when no active warfare is going on, the Muslim has been deliberately taught to regard the non-believer as his possible, if not actual, foe. The Quran induces this attitude as in it the political enemy of Muhammad and his following is confused with the non-Muslim. The successors of Muhammad were still more obsessed with this fear of possible danger from non-Muslim aliens. They, therefore, laid down that the Muslim, provided he was powerful enough to do so, should remain in readiness to force Islam on his non-Muslim neighbours even at the point of the bayonet. The non-Muslim as such had on right to live, unless he paid a ransom for his otherwiseun pardonable audacity to do so. How even an ex-Judge of an Indian High Curt justifies this accepted award of Islamic jurists on the plea that a non-Muslim, merely decause of his non-recognition of Allah, or what is the same thing, of the book of Allah or the Quran, is no better than a brute and deserves to be treated like chattle, has also been shown. To the enlightened man of this day this reasoning may appear absurd, but the minds of the faithful under the dominant influence of shar'a are swayed dy some such inhuman consideration. The fundamental error in Islam appears to consist in its over-insistence on faith as distinguished from conduct. The demand of the Arab Prophet that his ministry should be accepted without questioning by one and all was categorical. Evan when politically weak and incapable of wielding the sword to prosecute his mission, he His earliest seems to have been quite impatient of opposition. ebullitions in respect of those who doubted the revealed character of his utterances have been preserved in the Quran. of them runs:-

And if you are in doubt as to that which has been revealed to our servant, then produce a chapter like it.....And if you do not, and never shall you do so, then be warned of the fire of which men and stones are the fuel; it is prepared for the unbelievers- II. 23, 24.

The punishment held out for no worse a crime than that of doubting the mission of the Prophet as an inspired person is consignment to hell. Neither the Allah of the Quran nor his Prophet cares to see that persistent doubt about a thing may not necessarily be a deliberate perversity. For creating faith patient reasoning, and not categorical menacing, is the proper weapon to be employed. The Quran abounds in such curses. You read of the un-believer and hell as two invariably associated entities.

Even the people of the book, whom it was in early days the purpose of Muhammed to conciliate, are consigned to no better abode. It is taken for granted that prophecies about the advent of Muhammed, presumed to be contained in the Torah and the Bible should have prepared the Jew and the Christian for the later Arabic dispensation. As they refuse their allegiance to the Arab Prophet, there surely is some innate perversity in their spiritual nature, and they must, as a matter of course, come in for the imprecative wrath of Allah had His apostle The menace held out to them occurs not very far fromt he threat we have reproduced as one held out to idolators We read:—

When there came to them (the jews and the christians) that which they recognised (the Quran) they disbelieved in it; so Allah's curse is on the unbelievers II. 89

Thus the Quran divides humanity into two camps, viz men chosen of Allah and those accursed of Him. The former, whatever else, must be Muslims, and among the latter are

inchuded all non-Muslims without exception. Good deeds are praised in the book of Allah, and bad deeds, according to the Muslim criterion and standard, condemned. The former entitle one to paradise, the latter to hell. But an indispensable qualification for admission into that house of eternal pleasure is faith in Allah and the Prophet, so that even the saintliest persons outside the Islamic fold are doomed to. be denizens of hell, while even the most miserable sinners among Muslims have a chance to be blessed, in as much as Muhammad will, if Allah allows him, intercede for them and get them admission into the abode of perpetual delight. The comparison which Maulana Muhammad Ali, the well-known Muslim leader, who presided at the Coconada session of the All-India Congress, made between a lewd Muslim and the saintly Gandhi, whose personal character he recognised to be infinitely higher than even that of his Guru or of his mother and whom notwithstanding he consigned to hell, was quite in accord with the spirit of the Quranic teachings. Later the Maulana evinced heartfelt anxiety on behalf of Mahatma Gandhi who, he pathetically stated, was doomed inevitably to hell because he was not a Muslim by profession, and for whose conversion to Islam, he therefore prayed in K'aba. His big brother, Shaukat Ali, was taken severely to task by a body of Maulanas, for what they regarded was a sacrilege highly reprehensible, as he, while accomanying the funeral bier of Lokamanya Tilak, had for a short distance helped in carrying the dead body of that arch-patriot of an idolator. His right Islamic defence in the face of that fanatic impeachment was that he had deliberately incurred sin with a view to efface it simultaneously by gaining far greater religious merit in as much as his sacrilege was calculated to win the sympathies of a whole non-Muslim community for the cause of the Khilafat. As unmistakable example of tagia of which we spoke in brief in the first chapter! Friendliness to the non-Muslim is permitted only as a matter of diplomatic hypocrisy. The distinction between the Moslems and the non-Muslims is ordained by Allah, who makes the two groups objects respectively of His love and hatred in the world to come. That He has not apportioned these sentiments here according to that criterion is a deficiency which it is for the faithful to make up. Those Muslims whom even the intercession of the Prophet may not avail, have perchance to go to hell. Will they then walk on the same earth and live under the same sky as non-Muslims? No, not at all. In Sahib Muslim, one of the authoritative books of The Prophet's traditions, we read:—

Abu Husain is said to have reported the following saying of Muhammad, A non-Muslim and his murderer, a Muslim, will not be placed together in hell, lest the former should have an opportunity of laughing at the latter's mishap.

Nauvi objects to this, saying that a Muslim of this type cannot go to hell. He thinks that the murderer condemned here is probably a non-Muslim who later accepts the true faith but remains, albeit, a sinner. He will not be bracketed with a non-Muslim.

Thus even in hell there is to be a Muslim ward. How then can there be equality between the Muslim and the non-Muslim on an earth ruled over according to the dictates of the Quran? The Jazia, demanded from the non-Muslim, is the latter's willing or unwilling recompensation for the right given him of walking on the same earth. That he should always bear in mind his inherent inequality, a few more disabilities were also imposed. The following terms incorporated in the treaty made with the Christian subjects of Bizantium after that country had become a Muslim-owned territory will serve as a specimen of the relative position of the Muslim and the non-Muslim in a country governed according to Shar'a:—

The Christians agreed that they would not build afresh a church, nor restore or reconstruct one out of repair; they must entertain Moslem guests for three nights at a time in their churches; they were not to instruct their children in reading; not to practise their religion openly; not to dissuade their friends and relatives from becoming Moslems, they were not to wear caps, turbans or sandals similar to those used by the Moslems or comb their hair like them; they were not to talk in Arabic or assume Arab names, not to use saddles for riding or carry or purchase arms; they were to cut off their forelock, keep to their costume and wear a belt round their waist etc. (The Orient under the Khalifs by Khuda Bukhsh p. 119-120, as quoted in The Story of the Khilafat by Romesh Chandra Bannerjee M.A. Appendix C)

The editor of the Zamindar, a Muslim daily of Lahore, wrote the other day in his paper that in case a Muslim and a non-Muslim were engaged in a controversy, his pen would invariably support the Muslim, no matter how grounded on truth the cause of his opponent may be. And this attitude, as we have demonstrated above, is quite in consonance with the express injuncions of the Quran and the Shar'a.

The Muhammadan, even if in hell, has a solace that he is not the chum of the non-Muslim. Give him a few special concessions and he will cease to murmur at his own bad lot. His own good fortune is not calculated by the Prophet to gladden him so much as the worse fortune of his non-Muslim neighbour. An ideally religious nature sought to be solaced by an ideally religious promise!

The reader may by this time have perceived that in genuine Islam, it is not bare humanity that is regarded as the object of love and selfless service, but humainty as sanctified by faith in the sacred tenets of Islam. The feeling of fraternity which Islam claims to have inculcated in the Muslim is confined within the same sacred, though narrow, groove too. In the eyes of shar'a human life as such is not at all sacred: the murder of the non-Muslim does not pinch the Muslim jurist.

It is Muslim life, to which all injury is prohibited.

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The non-Muslim buys his life by the payment of Jazia For protection to his property and womanfolk too, the same sum suffices. The conduct of the Muslim in this bargain is no doubt liberal, and if non-Muslim life and property and honour are thereby shown to be ridiculously cheap, little blame for this is due to the Muslim. And if it strikes the Imam that war may henceforward be more beneficial to Islam than peace, he may break all the solemn engagements into which he may have. looting or previously entered. And then the killing of the non-Muslim, burning his property, outrages on his womanfolk, are expressly permitted by shar'a as legal in the eyes of God-made law. Sexual connection is in Islam not enjoined to beconfined to the wife or a number of wives alone. Permission. is granted to keep as many concubines as the Muslim libertine may think fit to keep. And this is a book claiming to be the revelation of God's will! While for wedlock it is necessary that both the parties should be Muhammadan, for concubinage on the part of a Muslim debauch no such condition is laid. down, so that non-Muhammadan females, that are taken captive, become with out any ceremony, lawful keeps of the Muhammadan victor.

We wish the Muhammadan Mullas of today were to look upon the Quran as only an old code of war devised for a time when active hostilities were actually in progress. Pity it is that the sort of life depicted in the Quran is held out to the Muslim as the ideal which he has by constant piety to achieve.

^{1.} Ere this the custom was to consider instantaneous coitus with female prisoners as lawful. Now (after the battle of Khyber A. H. 7:) in case of pregnant females it was forbidden till the expiry of the period of pregnancy and in case of others till after a period of three months.

(Sibli's Sirat-ul-Nabi p. 460.)

And when we consider that the Mopla revolt, raised without any provocation on the part of the Hindus, can be justified by no less a person than a President of the Muslim League, a learned maulvi, as possibly holy Jihad, one shudders to think what inflamable material we have always at our door. We seem to be living beside the crater of a volcano which, if the spell of the Quran repeated over it daily should some day happen to have its incendiary effect, may burst at any moment. Fortunately the ingredient of humanity in the moral make of human beings is stronger than any the strongest element of religious fanaticism, and even the Mulla with an over-dose of shar'a in his mental stomach is constrained to live generally in civic peace.

One feels an ineffable sense of relief, as one turns from this bloody dispensation to the indigenous religious genius of India which had, even in its hoary, antiquity, forestalled the present day gospels of love of man, and made immune for the benefit of humanity impartial criticism of all man-made gosples. Gospels were in the eyes of Aryas sacred but man for whose benefit these gospels stand, is more sacred. Swami Dayananda, true to the tradition of his predecessors, the immortal seers of India, writes in the fourteenth chapter of the Satyartha Prakasha in the course of his historic criticism of Islam which strangely a section of Muslims consider to be their standing gall and wormwood:—

According to their own professions, (the Muslim and the non-Muslim) are both entitled to paradise, while according to the conviction of his opponent each goes to hell. These wrangles are, therefore, all false. Only the virtuous will attain to a state of delight, and the sinful to one of misery. p. 563.

On deep thought we find that every ism contains a modicum of untruth; and what is truth is the same in all. All quarrels originate in ight factor pand Physisty Haridwar Collection. Digitized by S3 Foundation USA

May Paramatma show mercy to the Muslims so that they may give up creating trouble and behave as friends towards all. p. 622.

Sir Sayyad Ahmad was not wrong in revering Rishi Dayananda as the Apostle of the age. He was the greatest friend of his community, as in fact of all humanity. The Rishi was a lover of mankind, and even whencensuring the perverse codes that sanctioned immorality, evinced heartfelt concern for the spiritual welfare of the followers of those codes.

Chamupati

ALTRUISM

re not altruists egoists? Apparently not. But appear-Ances are often deceptive. Close examination shows that the majority of altruists are either disguised or unconcious egoists. Not that there is no such thing as pure and unalloyed altruism in the world, but it is extremely rare.

Which altruists are disguised egoists? Those who are egoists inside, but altruists in appearance. has had in all ages an abundant supply of these clever fellows, who know how to dupe men and throw dust into their eyes. Their speech is fair and their actions apparently commendable; but selfishness lurks inside and supplies the motive for all their activities. Egoism is very hard to root out, and very subtle and serpentine are its movements A culin the heart of man. How often if we mercilessly search our own hearts, do we detect our desire of glory, our thirst for fame, our sense of pride seeking evil satisfaction under cover of altruistic activity.

So long as our own thirsts are not all quenched, so long as even the love of fame 'that last infirmity of noble minds' is not transcended, we have no right to claim to be dis-

interested servants of humanity. Disinterested service leads: to the purification of mind and the peace of soul, but disguised egiosts get farther and farther from peace and purity.

What do I mean by unconscious egoists? They are those who honestly do disinterested service, but who forget the great truth that it is only by disinterested service that a man's highest interests are best served, that if we don't seek any reward, we get the highest reward. For small unselfish services done in an unassuming way we get great spiritual gains in the form of peace and purity. We demand no reward, true; but we get the finest rewards. Clearly seeing that our highest good is being realised, how can we say that our service is disinterested? But rare is such service, and rare also the great gains that flow from it. Each one of us can test for himself how far he has rendered what is generally called disinterested service by putting to himself this question: 'Am I getting day by day nearer to peace and purity?'

I have dealt with two types of altruists. The one I have called disguised egoists; the other unconscious egoists. The former are grossly selfish, however high their pretensions may be. The latter are subtly selfish, however unconscious of it they be. Their selfishness is greater, not less, but it is a selfishness of a higher type, a selfishness that leads to self-purification.

Wise workers, therefore, aven while serving others, feel and say that all their service is for their own salvation. Thus their service remains free from the taint of pride. In this spirit, so far as I can see, is Mahatma Gandhi doing his noble work and getting nearer to the ultimate truth that lies hidden in the heart of things.

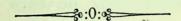
Are then there no altruists in the strict sense of the term. Yes, there are; but the world is not prolific in the production of such. Real altruists are those, who having gained the highest that man can gain viz., Self-realizaion lead men along the right path both by precept and example. Neither man nor God has now to give to such a man anything greater or higher than what he has already got. He has risen far above what the world prizes so much-beautiful women, heards of wealth, name and fame. These things are all beneath his notice. An emperor, who has rich jewels in his possession, what does he care for cowries? He is blissfully established in the poise of self-realization. His highest interests have been realised and so he is fit for disinterested service, for altruism pure and unalloyed. The claim of others to disinterested service is either false or mistaken. So that really disinterested service is the privilege of the few, the elite, the chosen and the mighty who have already reached their goal. Their very presence is purifying. Their careless words are more eloquent than the studied speech of other men. For they live and move and have their being in a finer and a higher world though still caged in the gross physical body. have been transformed into divine children by the working of divine grace. Their own thirst has been quenched and now they spend their time in quenching the thirst of others. The nectar they have obtained by the grace of God, they distribute to all sincere seekers. How incalculable is the good that such a one may do! A Ram Das may produce a Shivaji. A Ramkrishna may produce a Vivekananda. But such remarkable services apart, there is inestimable good that they do every day of which the world never hears because they do not desire that their activities should be reported in the papers or noised abroad in other ways.

When green wood is burnt, smoke is produced; but when dried wood is burnt, we have a clear blaze of fire. Many are ready to serve, but few are fit to serve. Let our oblations be pure and undefiled. Let our sacrifices be spotless. Let us attend more to self-purification and self-realization than to the reformation of the numberless evils that prevail in the world; for the latter is not easily possible without the former. Let these words keep ringing in our ears:—

"Physician, heal thyself."

निस् रिकार देशार ।

AN Egoist.



THE CULTURAL BASIS OF OUR EDUCATION.

By S. R. SHARMA, M. A.

It is the easiest and most obvious definition of Education to say that it is a training for life. I wish to analyse the exact implications of this definition, in the course of this article, with a view to ascertain what may be the cultural basis of the educational system that obtains in India at the present moment.

'Life' is a very wide term that becomes intimately known to us only in its immediate and personal application to ourselves. The infinite creative force that forms our existence, both in its subjective and objective aspects, has a meaning for us only in terms of our individual experience. The Marathi poet-saint Tukaram has beautifully illustrated this in the following two lines:—

पाएयामधें माशा भोंप घेतो कसा ? जावें त्याच्या संशा नेंव्हा कले॥

'How does the fish find it possible to sleep in the water? You can know this only by being born as a fish.'

How true! but how difficult for any but aquatic creatures to comprehend. The fish has developed its fins and gills in answer to its aquatic needs. The birds of the air are so constituted that levitation comes to them without any effort. You could neither make the fish fly high up in the sky, nor the birds to swim in the bosom of the deep. But few realise that man with the rest of creation has also his own natural element, without which he must feel only like a fish out of water. However, in his case it is not so much the physical

that affects him as the psychological element, the cultural atmosphere has a deeper influence than the geographical environment. In my humble opinion, it is the neglect of this vital factor that forms the primary defect in our educational system.

It might be objected that my analogy is not quite on all fours owing to the peculiar adaptability of men to his surroundings. This is true only to a limited extent. Robinson Crusoe could not live on his island for long, in spite of his being the master of all he could survey. In India we are far from being the masters of our surroundings and hence we are even worse off than the hapless Crusce.

Another possible argument against my hypothesis is that in the human, as in the vegetable world, the process of engrafting results in the enrichment of the species. This, again, is true only under certain conditions. A mango plant, for instance, must grow to be itself before another representative of its own species could be brought into vital contact with it; otherwise there is every likelihood of the new-comer proving a parasite which only destroys the original without improving it. In other words, a true congress of cultures in India can take place only when the indigenous plant has been well nurtured before the process of grafting commences. The child should be brought up on its own mother's milk before any attempt is made to introduce food-stuffs of exotic growth into its system.

If this is granted, it will be easily admitted that exactly the opposite has been taking place in India, with notoriously bad results.

The modern educated Indian, with notable exceptions, hardly remains an 'Indian' except in blood, and it is doubtful if he could be really described as 'educated' except in the CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

conventional sense. What I intend to convey is that if the test of education is the development of individuality and not the subversion or perversion of it, then we educated Indians as a rule retain very little—at the end of our educational process—of what might be termed our *Indian character*. In habits, tastes and outlook, we become as much Europeanised as our economic condition and our courage to transgress social conservatism admit.

Take, for example, our dress. The European costume has come to be the most recognised mark of outward respectability; and very few of us possess the courage to break this new-fangled convention. No doubt, "this is due to a large extent to our economic dependence on modern ways of earning a subsistence. Our political subjection may also be responsible to a certain degree for our adoption of the imported style. But it cannot be denied that our education has also a share—and I believe a considerable share—in this transformation. We have only to cite the case of the Pundît 'trained in indigenous schools, and of the woman who has come less under the influence of Modern Education, to realise to what extent education influences dress. How true it is that 'apparel oft proclaims the man'!

Under Muhammadan rule, on the contrary, we have the instance of mere political influence—as much detached from other influences as it possibly could be—upon dress. Neither the early Sultans of Delhi, nor the Great Mughals later on, tried to interfere with the indigenous schools; and the great mass of Hindu population showed little traces of foreign influence in their dress. In the first place, there was no essential difference between the artistic sense of the rulers and the ruled, in as much as both had the characteristic Eastern temperament which acted as a natural solvent of whatever differences of culture existed between them. Hence, it is easy to see today that in the consolidated Indian style

Muhammadan, in the same sense that there is something outrageously outlandish and incongruous in the Indian adoption of the European dress. I think the Indian turban—or even its modern descendant the topee—is more graceful, and more expressive of the Eastern temperament, than the ugly European hat. The flowing Indian dhoti—or even the tight Muhammadan breeches—represent more truly our own taste in matters of dress, than the stiff and straight tubes we call trousers. An Indian lady is simply charming in her Eastern costume; but she would be nothing short of a monstrosity in the garb of her western sister! I mean no offence to the European mode as such; my only charge is against its indescriminate adoption in the East.

It is much to be regretted, therefore, that Kipling's dictumentation that East is East, is becoming less and less tenable as years roll on, particularly in the matter of dress. For, Turkey has set the outlandish mode to the rest of the Muhammadan world, Japan to China and the Mongoloid East; whereas India is proving a sedulous ape of her political masters.

As in the matter of dress, so in that of all the paraphernalia of our material existence. The home of the educated Indian is stuffed with articles of foreign origin, in the shape of furniture, decorations and curios—everything in fact that the market brings to his doors or his pocket permits, but nothing suggestive of an Indian or Eastern home. Apart from the economic aspect of the question, such a state of things really bespeaks an appalling lack in us of artistic loyalty to the East, and a clossal ignorance of the cultural traditions of our own country. If this is not a defect of education, there is hardly any thing to describe its genesis.

Again, for his relaxation, the educated Indian goes to the movies a near the Ranger University Haridwar Collection. Digitized by S3 Foundation USA

or historic to the screen-but only to get a moment's excitement over an enlightened piece of rascality enacted in the progressive West. The Indian theatre is not less hybridised in taste. It is not seldom that you are shocked by a Seeta or Sakuntala appearing with a pair of glittering spectacles, an obtrusively anachronistic wrist-watch, or with her feet encased in English socks to boot! Is it the uneducated masses or the educated classes that patronise, perpetrate these and perpetuate montrosities!

Engage an average educated Indian in private talk or public speech, and charge him to discuss any topic that touches the real life of India-her age-long traditions, her religious beliefs and aspirations, or the everyday problems of domestic and social welfare,—and you will painfully discover that he is quite alien to these things, and a stranger even to his own mother-tongue! This looks almost like a caricature, but the facts are not far different. There are very few educated Indians who can express themselves even as freely and clearly in any of the vernaculars as they do in English.

This is a sad travesty of life that our education has 'trained' us to live; if there are still among educated indians men who have not altogether lost the Divine spark of native culture, it is because that spark is unquenchable and indestructible.

Breathes there the man with soul so dead, Who never to himself hath said: "This is my own, my Native-Land?"

This sentiment, so natural to every earthly bosom, to what extent is it fostered by our education? History and Literature are the two subjects well calculated to breed the sentiment of patriotism. But, neither History nor Literature, as they are taught in Indian schools, will ever generate feelings of pride in India's glorious past; because we are never taugh that our past was glorious. We only discover it for ourselves towards the end of our educational career, and that is why every educated Indian condemns the system that has educated him. We are taught English

and European History side by side with what is termend Indian History-but in reality is the History of British achievements in India-only with a view to point the contrast between the "ordered progress" of the former, and the "reign of Chaos and her sister Night, in the latter, until the British came to our rescue the other day. There is nothing of real India in this,-nothing of Indian India, either Hindu or Muhammadan, which recedes in the background in ever deepening shades, again to set off British India in brighter colours. No wonder that the average Indian student is duped into the belief that Indian India had nothing to feel proud of, and hence as a citizen he completely surrenders his national individuality to the "superior" beings who have condescended to rule over him for his benefit. In the market-place he easily accepts that the worst European manufacture is better than the best Swadeshi articles, little knowing that what had originally brought the European to this country was his appreciation of Indian products and the wealth that accrued to him from his trade in them. If at the present day Indian handicrafts have fallen to a low level, so that they can find no appreciation from the educated, has our educational system no share in the blame? If it has, then we have to confess that our education is at least not a training for life." It has built an artifical wall around us and cut us away from the ancient life surrounding us.

This is perhaps even more true in the case of our literary culture. It is often complained that our education is too literary and therefore it fails to equip us for the battle of life. Yet, few realise that literature is the food that sustains our inner life; and hence its educational value is not to be minimised. Nevertheless the charge is well-founded, and technical training should be made an important item in our programme of e lucational reconstruction. But taking literary culture by itself, we are still far from doing the right thing. We study Mill, Milton, and Burke, and largely appreciate the English love of Liberty. At the same time we imbibe second-hand knowledge of Yajnavalkya and Manu and learn to despise them

for their supercilious injunctions. Our notions of these writers are to a large extent derived from foreign Missionary sources, which are far from being disinterested. I do not mean that Manu could be literally followed in this twentieth century. But let us give Manu a fair trial, and not judge him on ex-parte evidence. Let us not forget that it was also Manu who taught us:— यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः । 'Where women are honoured, there the Gods rejoice.' Before we go for delectation to English literature let us also have an insight into the supreme creations of the Indian genius like, for instance, Kalidasa's 'Sakuntala' about which Goethe wrote:—

"Wouldst thou express in one word the flowers of spring-time, the fruits of autumn, what ever charms and enraptures, satisfies and sustains, on the earth and in the sky; that word is Sakuntala and it embraces all these."

Sanskrit has unfortunately been relegated to the position of an optional and secondary language, where it has to contend against even modern European dialects like French and German. No wonder that when the Fountain of Indian culture is thus neglected, mere utilitarian considerations get the upper hand in life, to the utter annihilation of Indian personality. But we easily forget that, despite his commercialism and science, the European does not neglect either his Bible or his Latin and Greek, which still form the chief sources of inspiration for him. The corresponding fountains of Indian life are the Bhagavad-Gita and Sanskrit, for the Hindu, and, the Quran and Arabic, for the Muhammadan. Our educational system is safely ensconced from these under the pretentious plea of religious neutrality. Be it noted, however, that this neutrality does not prevent certain Christian schools making the study of the Bible compulsary for even non-Christians. The Gita

Quran is among Mussalmans, or the Bible is among Christians. Then why not make these Books a subject of compulsary religious instruction in schools, just as a Second Language is made compulsoy with a variety of languages to choose from? Each student will select the Sacred Text according to his denominational inclination, but no one will escape religious intruction of some sort.

In conclusion, let me point out that Western education has brought to us the great gift of Western Science and all its attendant blessings, for which we are grateful; but this should not blind us to the defects I have briefly sttempted to indicate above: particularly, the sad neglect of individuality, personality, and national culture. For, in the word of Rabindranath Tagore, "If individuality be suppressed overmuch, the individual cannot attain fulness of stature."

WOMAN IN ANCIENT INDIA

BALDEVA TARACHAND GAJRA

Of all God's works! Creature in whom excell'd Whatever can to thought or sight be formed Holy, divine, good, amiable and sweet.

Milton's Paradise Lost.

"Wherever females are honoured, there the divinities are pleased; but where they are not honoured, all religious aucts are fruitless"

Manu

The position of women supplies a good test of the civiliza-

H. Spencer.

It is universally admitted that there is no better criterion of the refinement of a nation than the condition of the fair sex therein."

C. Todd

Woman has been a perennial source of interest to man and shall continue to be so for all time to come. Poets sing hier praises; thinkers and philosophers devote attention to her. Preachers and prophets pay tribute to her great power; reformers are ever attentive to her condition.

Even today the reformers and enthusiasts of our country are putting forth earnest efforts to ameliorate her condition.

of them desire to see the western ideal of womanhood introduced in the east so that woman may acquire here the same status in life as her sister has done in the west.

Before introducing such an innovation in the Indian social life, it is only wise to make a careful evaluation of the ideal of the modern occidental woman, her position and power in the society and to draw a comparision between the western and the ancient Indian ideal.

The aim of this article is to place before the enthusiastic reformers and the enlightened readers the glorious ideal of the ancient Indian woman, and to determine the place and position she held in social life.

Many and serious are the charges, laid in this connection at the door of the Indians, both by foreign and Indian critics. "Cruel, nay inhuman was the treatment meted out to the fair sex" they say. She was denied the benefits of education. 'Let not a Woman and Shudra study' is a Shruti. Heavy was the yoke of subjugation. 'Never is a woman independent' says Smriti. She did not choose her husband but donated away as a piece of cloth or a coin. "Kanya Dan" imports that. Worse still. Often marriage meant a mere sale. Is not Asura Vivah a sale? Man could marry more than one wife. Wife was often a slave, and general slavery was also known. Then let us think of her seclusion, forced widowhood, of the laws of inheritence partial to man, and finally of the brutal custom of Sati.

Preposterous as is the list of these charges, they are misconceived and unfounded. There are many factors that have contributed towards the formation of such incorrect notions. Imperfect knowledge of the past and hasty generalisations map

point may have crept in elsewhere, for these are judgments of people of a different civilization and a different age. The standards of morality and decorum entertained today are bound to differ from those entertained then. Further racial prejudices and perverse judgments lead to deliberate misrepresentation of facts. Finally a desire of self-glorification and a vain pleasure emjoyed in condemning and injuring the repute of other nations dlo not fail to corrupt the reason of weak minds. Unsympathetic and unjustified critics like Abbe dubois and Miss Catherine. Mayo have been and will continue to be.

These are but ill-deserved critics. There are others, however, with truer instinct-critics who have entered into the sipirit of the Indian thought and ideal, and have paid the higheest tributes to our ancient civilization and the high and elevated position that woman occupied therein. If cone were entrusted with the task of collecting such opinions, cone could produce a volume. For the purpose of this article, however, two or three will suffice. Prof. H.A. Wilson says And it may be confidently asserted that in no nation of antiquity were women held in so much esteem as amongst the Hindus." "Thus far from India's being a land of uniform. coppression of women by a uniform method, it represents the whole cycle of feminist institutions" (Sister Nivedita). Mlle. Bader, speaking of her design to write a book on women of eastern antiquity speaks of India thus: "Numerous materials. had already been collected for this task, but on investigating the Indian contribution we were suddenly stopped short, struck dlown with the unexpected spectacle displayed before our eyes... And woman! It is she that inspires the greater part of these asterpieces." Such are the high opinions entertained of us by others.

And not without a reason. For it is our dear motherland, India that has taught to the world the highest principles of ethics and morality, of arts and sciences, of politics and sociology, of religion and spirituality, of philosophy and logic, in short of every thing that is best in civilization and culture. And woman's position in this land of antiquity—a land that is now shorn of its ancient glory and charm—was not anything but enviable. Great was the reverence and deep the respect paid by our Aryan forefathers to the female folk.

"Where the females are honoured, there the deities are pleased; where they are not honoured, all religious acts are fruitless." Such is the verdict of the great law giver Manu. "The mouth of woman is constantly pure" (Munu V 130). "Let a king step out of the way of a new graduate, let a graduate allow a woman to go before him." "Thou shalt not strike a woman even with a flower" "From the wife alone proceed children, the accomplishing of pious duties, the earnest solicitude, the most delicious pleasure and heaven for the ancestral 'shades' and for the husband himself" the "mother is thousand times more venerable than the father" (Manu 2. 145.") 'Against all maledictions there ever exist remedies, but for those who are cursed by mother from whom or where can deliverence come.?"

Noble was the ideal of Indian Chivalry. The custom of Raksha bandhan is an indication of this chivalry. The person thus adopted as brother undertook to protect his sister even at the risk of his life. Contrast this brother-sister ideal with that of western love. True to this ideal Rajput heroes sacrificed their lives, Shatrughna proceeds to kill Manthara but Bharat remonstrates "Thou shalt not kill a woman." And thus Yudhishthira addresses Bhimasena "Even in thy CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

anger, O hero Bhimasena, beware of ill-treating a woman."
Such was the high esteem in which women were held.

Having given a general idea of the respect that an Aryan woman commanded, we shall proceed to ascertain her position in the various spheres of life—religious, social and political. In the province of religion woman was in no way inferior to man. She could perform religious rites and yajnas. She worshipped gods and took part in every religious ceremony. Indeed man could not perform any important religious ceremony, unless the wife was also with him. "Religious, social, domestic concerns recognize the entity only when it is complete." (Shardu) "The religious rights of woman amongst the Aryan testified to the elevated rank which she occupied in the vedic family." (Bader).

Not only did she stick to the outer forms of religion, but also possessed a profound knowledge of the religious doctrines and scriptures. She felt quite at home while discussing the various principles of theology and morality. Yajnavalkya is found discussing with his wife Maitreyi, the question of the immortality of soul. On this Bader remarks: "Such was the teaching that woman was judged capable of receiving and what is more, of understanding." Ansuya gives, like a mother, instruction in religion to Sita in her exile; Sita discusses with Rama the righteousness of his taking the initiative in fighting with the Rakhshasas; Savitri rescues her husband, Satyakama, from the clutches of Yama, the god of death, by pleasing him, with her learned discourse on goodness, virtue etc.

Her social position was in no way inferior to that which she held in the domain of religion. Her birth was never an event of sorrow as some would allege: for common are the Sanskaras both for girls and boys. She received education as well as a male child

received. 'This beneficial scripture for woman also" says Yajur Veda. "According to ancient rites woman is entitled to have sacred thread" enjoins Harita "These Mantras should be recited by the woman," lays down Sutra. When she became of age i. e. three years after attaining puberty, she was married. In her husband's house she was delightfully greeted andtenjoyed all comforts. She was the Queen of the house. "Rule your father-in-law and brothers-in-law" say the marriage incantations. Her rights were not at all inferior to man's." "Rigveda is the husband and Sama the bride. Life giving earth is the bride and the fertilizing shothe groom. As water so let the two hearts unite,' speak the Griliya Sutras. She was man's ardhangini, his half-self. She was devoted to her husband and he was devoted to her. They both loved each other with the tenderest affection. Manu (V, 154: IlI, 35; IX, 26: XI, 28) inculcates that husband and wife should honour each other. Hindu marriage knows no divorce except under exceptional circumstances. Smritis give due consideration to the difficulties of both the parties.

Thus the legal status of the husband and wife was equal. Nay, as Harbilas Sharda says, the woman was allowed certain privileges that man did not claim. Again women were allowed to take part in outside activities. The Indian theatre is the only one in antiquity which allowed young girls to take part in dramatic performances. Boy Cleopetra was unknown to India. The round of life in Hindu Society ended in Vanaprastha and Sanyasa. Women entered these orders. Gargi, Kunti, Gandhari and Gopa are some instances.

In political spheres also women took part. Queen consorts wielded a great influence. Draupadi superintended the palace and the treasury. There was no salic law. Padmavati, the wife of Gobinda, is one example.

Indeed the Indian woman took part in allround activities and was well versed in every art. "For there were no unhealthy restrictions against woman in those days, no attempt to keep them seeluded or uneducated or debarred from their legitimate place in society" (Dutt).

In face of the quotations given, the charges levelled against our forefathers can hold no water. How could illiteracy prevail when Tara's intellect, Gargi's spiritualism and Sita's command of poetry shine bright; when Lilavati worked through the maze of mathematics. Seclusion could have no room when 'young couples went up in balloons' (Valmiki); when Rama declared "A woman's face is for all to see". With extremely human laws of war, Aryans declined even to enslave the conquered enemies. How could women, then be turned into slaves? Stirring stories of Swayamvara give the lie charge sale in marriage. Sati is the negation of Ahimsaic spiritual civilization. Raja Ram Mohan Roy and Pt. Ishwara chandra Vidyasagara have failed to find sanction for it. Monogamy (Dampativrata) was the rule and polygamy an exception. Polyandry was still rare. Though devotion to the dead husband was steemed, yet widows were allowed to marry, even Veda permits it (Rig X, 18, 8).

Woman's right to possess property was decidedly superior to that of the western woman. Prof. Wilson says. "In the absence of a direct male hair, widows succeed, next daughters inherit. Where there are sons, mothers and daughters are entitled to shares.....wives hold peculiar property (Stri dhana)over which the husband has no power.....Their right to property is fully recognized and fully secured".

Highly honoured, enjoying great prerogatives, our ancient woman shed a wonderful lustre on our civilization. The devo-

savitri, the righteousness and self-sacrifice of Gandhari the intense love and faithfulness of Damayanti, the wisdom and innocence of Shakuntala, the courage and patience of Draupadi are things too well known to bear repitition, and it is these that have extorted words of high praises from the foreigners.

And what is the secret that urged our forefathers to lead such noble lives? It was the high ideal placed before them, the ideal prompted by deep devotion and sincere worship, the ideal surcharged with a sense of service. In short their ideal was condensed in one word "duty"-'the stern daughter of the voice of God." Contrasted with this the ideal of the western woman is assertion of "Rights". Here then lies the fundamental difference. This is more beautifully brought out by sister Nivedita, when she says that "wifehood is thought great in giving and not in receiving". The Indian always delights in giving, in loving her husband, in serving him with all her power. The Westerner on the other hand demands; she delights in receving or rather claiming. "In Europe she has an independent individuality. In India it is not so; she is a part of man and cannot be separated." (Sharada).

Insisting on rights, real or supposed, making a fetish of independence, the western woman is passing beyond the limits of librety into the realm of license, becoming unfit for performing properly her own functions. She is tired of marriage and feels disinclined to lead a settled life. She has lost all her desire of maternity; she shirks the responsibilities of mother-hood. Let not the Indian woman take a hasty step in adopting the attitude of her western sister: let her not deviate from her ancient path of duty: let her not forget that the joy of

a homely life is the best for her; let her remember the sacredness of marriage and the truth of the maxim "Maternity is the crown of matrimony." Let her listen, before she trasforms herself into a westerner, to what others, and specially the westerners themselves, have said of her:—

"Penelope had not recognized Ulysses under the rags that covered him; but Damayanti could recognise Nala.....and the reason was, that the Indians alone, of all ancient nations, honoured the purity and tenderness of conjugal love, and that with them, the heart had a language whose accents could not be heard in the less pure and the less vivid sentiment that formed part of the Greecian marriages." "Has not the time arrived, we repeat, to refresh ourselves with more lifegiving and generous sources and only India has the honour of affording such sources." (Mlle Bader: Women in Ancient India).

CONTEMPORARY THOUGHT REVIEWED

SOURCES FOR THE STUDY OF ANCIENT INDIAN GEOGRAPHY

H. C. Ray Chaudhry, in an article appearing in *The Indian Historical Quarterly*, enumerates the sources from which may be gathered a knowledge of ancient Indian geography. He writes:—

(1) Independent Indian treatises dealing with geography are by no means common. A list of such works is given by Mr. S. N. Majumdar Shastri in the Indian Antiquary, 1921, p. 123. But they have not been sufficiently examined and it is difficult to say how many of them may be accepted as genuine. Compositions of a geographical character are, however, not unoften found embedded in the religious, legendary and astrological literature of ancient India. One of the earliest and most remarkable compositions of this type is the famous river hymn of the Rigveda (x, 75). Not less remarkable are the sections of the Atharvaveda (xix, 17. 1-9) and the Aitareya Brahmana (viii, 14) referring to the fivefold division of India. Fuller details are given in the two great epics, each of which contains a number of chapters which give a fairly accurate description of India with its territorial divisions. In the Ramayanic account, for instance, of the search parties of monkeys sent in quest of Sita, given in four cantos (40-43) of the Kiskindha kanda, we have a detailed survey of the tribes, rivers, towns and hermitages of the five great regions In the Digvijaya and Tirthayatra sections of the sister epic we have details of a similar character. More professedly geographical are the Jambukhandavinirmana Parva (Mbh., vi, 5-9) of the Mahabharata and the corresponding sections of the Purans and the Kavyamimamsa styled Jambuddvipvarnana, Bhuvana-kosa or Bhuvana-vinyasa and Desavibhaga. Of the same type but of inferior value, is the Kurmavibhaga or Kurma nivesa section of Puranic and astrological works like the Markandeya Purana (ch. 58), the Brihat-samhita and the Parasara Tantra.

As pointed out by Pargiter (J.R.A.S., 1894, p. 231) "there is plenty of the fabulous in Hindu geography, but it is confined, as a rule, to outside lands and the allusions to purely Indian topography are generally sober."

Descriptions of India, and particularly of its central region, are also found in Buddhist literature. Of a slightly different character is the Jaina account of "Milikka" and "Ariya" lands found in the Pannavana and other Upangas (cf. the Markandeya passage 57, 15 "Tair vimisra janapada mleccchas caryas ca bhagasah.") The name of the sixth Upanga called Jambuddeivapannatti, thowever, reminds us of the Jambudvipavarnana of the Brahmanical texts.

- (2) Besides long texts of a decidedly geographical character, Indian literature, both religious and secular, contains numerous isolated references to countries and cities, rivers and mountains, forests and deserts "which collectively amount to a considerable addition to geographical knowledge" Of special value are the references in the Jatakas, the Vinaya texts, the Anguttara Nikaya, the Sutta Nipata, the Mahagovinda Suttanta, the Dhammapada commentary, the Paramattha Jotika, the Divyavadana, the Mahavastu, the Jaina Sutras, the early Tamil poems, the grammatical works of Panini, Patanjali and Kramadisvara, the Kavyas of Kalidasa and Dandin, the Dharmasutra of Bodhayana, the Dharmasastra of Manu, the Arthasastra of Kautilya, the Kamasastra of Vatsyayana, Natyasastra of Bharata, the Siddhantashiromani of Bhaskara and the Rajatarangini of Kalhana. Important information is also given in lexicographies like the Amarakosa, the Abhidhanacintamani and the Abhidhanappadipika.
- (3) Inscriptions and coins constitute the third class of materials for ancient Indian geography. They are hardly less important to the student of Indian geography than to the student of Indian history. They not only afford as glimpses of the historical map of India in definite epochs, but supplement the information and advance the knowledge derived from literary sources. Who would ever have heard of the kingdoms of Satiyaputra and Davaka, and the province of Varakamandala, but for the inscriptions of Asoka and Samudragupta and the copper-plate grants of Dharmaditya, Gopacandra and Samacaradeva? Who would, again, have perceived the intimate connection between the city of Madhyamika and the country of the Shibis but for certain coins discovered near Chitor?
- (4) We now turn to the fourth and lost class of materials viz. foreign accounts. Valuable information about India is given by numerous travellers, historians, geographers and even rulers of foreign nationalities. The name Hindu (Hidu) for instance is first met with in an inscription of

A foreign potentate whose dominions extended from the Indus to the Ægean. If we omit the obscure references to Ophir and Sophir (Sovira or Sauvira?) in the Bible, the Persians are the earliest foreign people to leave an account of India. Mention is made of this country and some of its rivers and provinces in the Avesta and the inscriptions of Darius, the potentate to whom we have just referred.

Add to these the information we acquire from a study of the writings of Greek, Chinese and Muslim travellers and we have almost exhausted our sources of research as regards the ancient Geography of India.

ASTRONOMICAL INSTRUMENTS OF THE HINDUS.

A learned contribution from the pen of Sukumar Ranjan Das appears in the same journal, setting forth what instruments were used by the Hindus for astronomical observations. The writer commences with the Vedas.

Though the Vedic priest ascertained the motion of the sun by observing with his unaided eye the nearest visible star, 1 yet there is mention of the fact that Atri brought the sun back to view when enveloped in utter darkness by means of four Rks and the sons of Atri could alone release the sun from the engulfing darkness caused by a mighty power (TE?). Tilak while discussing the meaning of the expression of the quadrant instrument. Atri observed the solar eclipse by means of the quadrant instrument. Tilak's argument on this point is interesting and deserves special consideration. He says, "The fortieth hymn in the fifth Mandala of the Rig-veda is still more important in this connection. It shows that an eclipse of the sun was then first observed with any pretension to accuracy by Atri. It is thus that I understand the last verse in the hymn which, after describing the eclipse, says, "Atri alone knew him (sun), none else could." This observation of

¹ Tait. Br., i, 5. 2, 1—Yat punyam naksatram tad basatkurvito pavyusam. Yada vai surya udeti. Atha naksatram naiti. Yavati tatu suryo gacchet. Yatra jaghanyam pasyet. Tavati kurvita yatkari syat Punyaha eva kurute. Tilak remarks, "The passage is very important as indescribes the method of making celestial observations in old times."—Orien, p. 33.

² Rg-veda, v, 40, 6 and 9.

³ Rg-veda, v, 40, 6. CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

the solar eclipse is noticed in the Sankhayana (24, 3) and also in the Tandya Brahmana (iv, 5, 2; 6, 13), in the former of which it is said to have occurred three days previous to the Visuvan (the autumnal equinox). The observation thus appears to have attracted considerable attention in those days. It seems to have been a total eclipse of the sun, and the stars became visible during the time, for I so interpret the expression bhubanany adidhayuh in verse 5. In verse 6 we are told that "Atri knew (the eclipsed sun) by turiya brahma", and Sayana interprets the last two words to mean "the fourth verse or mantra." But the verse wherein these words occur is to be understood the "fourth" if we count from the sixth, i,e. the tenth verse. The explanation may be good from the ritualist point of view, but it appears to me to be quite unsatisfactory otherwise. I would rather interpret turiyena brahmana to mean "by means of turiya." Turiya is mentioned in modern astronomical works as a name for an instrument called quadrant (Siddhantasiromani xi, 15), and though we may not suppose the instrument to have existed in the old Vedic days, yet there seems to be no objection to hold that it may have meant some instrument of observation. The word Brahman is no doubt used to denote a mantra, but it may also mean knowledge or the means of acquiring such knowledge. In Rv., ii, 2, 7 Sayana has himself interpreted Brahman to mean some "act or action", and I see no reason why we should not understand the phrase turiyena brahmana in the above hymn to mean "by the action of turiya" or in other words, "by means of turiya", and thus give the whole hymn a simple and natural appearance."1 could be no other sensible explanations of the above two verses. Probably, Atri invented some instruments to observe eclipses whereby he could calculate the duration of full or partial solar eclipses and the last verse indicates that his descendants became conversant with observational astronomy by means of instruments.2

There is also mention of द्वादयांगुल गंद (Gnomon measuring 12 fingers) to measure the sun'e shadow in the Atharva-veda.3

¹ Orion, pp. 159-160.

² Vide Prof. Jogesh Chandra Roy's book-"Our Astronomy and Astronomers", p. 18.

³ प्रापं वेद विचार भाग p. 18; vide also the discussion in Bharatiya. Jyotihsastra by S. B. Dikshit, p. 367.

IN LATER LITERATURE

In later literature he finds mention of the following instruments:

A systematic development of Indian astronomy began with Aryabhata in the fifth century A. C. (475 A. C.). But Aryabhata did not set apart a special chapter for describing the instruments. In the course of general discussion he makes use of the gola (sphere) and cakra (circle) instuments. Let us now deal with the instruments found in the texts of the Siddhantas of later period:

1. Ghati or Kapala² (clepsydra or water-clok) is referred to in the Jyotisa Vedanga, where the amouunt of water that measures a nadika (24 minutes) is given.3 The more ancient form of water-clock appears to have been simlpy a vessel with a small orifice at the bottom, through which the water flowed in a nadika,4 but later on there came into use the form described in the Suryasiddhanta (chap xiii, 23): "A copper vessel (in the shape of the lower half of a water jar) which has a small hole in its bottom and being placed upon clean water in a basin sinks exactly 60 times in a day and night." The description in Varahamihira's Pancasiddhantika⁵ (505 A. C.) is similar, but adds, "or else a nadika may be measured by the time in which sixty slokas, each consisting of sixty long syllables, can be read out." The description of the water-clock given by Brahmagupta in his Brahmasphutasiddhanta6 tallies with that given by the Suryasiddhanta. Lallacarya describes this instrument at a good length.7 He further adds in his description of the clepsydra:8 "A copper vessel weighing 10 palas, 6 angulas in height and twice as much in breadth at the mouth-this vessel of the capacity of 60 palas of water and hemispherical in form is called a The aforesaid copper vessel, bored with a needle made of 31 masas9

¹ Aryabhatiya, Golapada, 22.

² This is the instrument mentioned in the Ain-i-Akbari (ed. Jarrett), III, 16.

³ Lala Chhotte Lal's Jyotisa Vedanga, p. 12.

⁴ J. F. Fleet, The Indian Water-clock, J.R.A.S., 1915, pp. 213. 230.

⁵ Pancasiddhantika, chap. xiv, 32.

⁶ Brahmasphutasiddhanta, Yantradhyaya, 41 and 42

⁷ Lalla, Sisyadhivriddhida, " 10, 11.

⁸ Ibid., 35.

⁹ Fleet quotes another rule giving the weight as a suvarna (16 masas) and length 4 angulas.

(56 grains troy nearly) of gold and 4 angulas long, gets filled in one nadika." In practice, no doubt, the dimensions of the bowl and the orifice were determined by experiment. Rightly does Bhaskara say: "See how often it is placed. Divide 60 ghatis of day and night by the quotient and it will give the measure of the clepsydra."

2. Sanku or gnomon is mentioned in the Atharva as an instrument used to measure shadow. The sun-dial descrided in the early treatises is of the simplest kind, consisting of a vertical rod or gnomon, divided into twelve divisions. The Pancasiddhantika says: "Mark from the centre three times the end of the gnomon's shadow, and then describe two fish figures.2 Thereupon describe a circle, taking for radius a string that is fastened to the point in which the two strings issuing from the heads of the fish figures intersect, and that is so long as to reach three points marked. Of the given day the shadow of the gnomon moves in that circle, and the base of the gnomon is the south-north line, and the interval, in the north direction, is the mid-day shadow.3 The Suryasiddhanta remarks, "the gnomon is very useful by day when the sun is clear, and an excellent means of ascertaining time by taking its shadow."4 The directions of the Suryasiddhanta are more elaborate. They are as follows:5 "On the surface of a stone levelled with water or on the levelled floor of Chunar work, describe a circle with a radius of a certain number of digits. At the centre set up the gnomon of twelve digits of the measure fixed opon; and where the extremity of its shadow touches the circle in the former and after parts of the day, there, fixing two points upon the circle, and calling them the forenoon and afternoon points, draw midway between them, by means of a fish figure, a north and south line; midway between the north and south directions draw, by a fish figure, an east and west line; and in like manner, also by the fish figures, between the four cardinal directions, draw the intermediate directions; draw a circumscribing square by means of the lines going out from the centre; by the digits of its base lines projected upon that is any shadow reckoned. The east and west line is called the prime vertical (samamandala);

¹ Siddhantasiromoni, Goladhaya, chap. xi verse 5.

² Time or fish figure is the space contained between two intersecting circles (see the figure).

³ Pancasiddhantika, p. 79; English translation, chap. XIV, 14-16, by Thibaut and Bapudev Sastri.

⁴ Suryasiddhanta, Chap, XIII, 24.

⁵ Suryasiddhanta, Chap. XIII, 1-7.

it is likewise denominated the east and west hour circle (unmandala) and the equinoctial circle (visuvanmandala); draw likewise an east and west line through the equinoctial shadow (visuvachaya); the interval between any given shadow and the equinoctial shadow is denominated the measure of the amplitude (agra)." Brahmagupta describes the sun-dial thus:

Mule dvyangulavipulah sucyagro dvadasangulocchayah/ Sankutalagraviddho' gravaidhalambad rjur jneyah//

Lalla gives a similar description and a more detailed one. 1 Of it Bhaskaracarya says, "take for a gnomon a cylindrical piece of ivory, and let it be turned on a lathe, taking care that the circumference is equal above and below; from its shadow may be ascertained the points of the compass, the place of the observer, including latitude etc., and times."

3. The cakra or circle, marked on its circumference with 360°, is suspended by a string, the beginning of the divisions being at the lowest point. At the centre is a thin axis perpendicular to its plane. When the instrument is turned so that its plane is coincident with a vertical circle passing through the sun, the shadow of the axis is thrown on some division of the circumference and the arc between this point and the lowest point, the zero of the divisions measures the zenith distance or co-latitude of the It is also used for finding the longitude of a planet; for if the instrument be inclined, and held or fixed so that any two of stars Magha (Regulus), Pusya (Canceri), Revari (Piscium), or Sato-taraka3 (Aquarii), appear to touch the circumference, the plane of the circle will coincide with the plane of the ecliptic, since these stars have no longitude. (Citra or Spica, whose longitude is inconsiderable and other stars near the Ecliptic would appear also to touch the circumference). The latitude of a planet which is generally small, has its orbit nearly in the same plane with that of the ecliptic. Looking, then, through a slit at the zero point of the circle, so that the planet appears opposite the axis, the position of the circle then remaining fixed, the eye is moved along the lower part of the circumference, so that any

¹ Sisyadhivrddhida, Yantradhyaya, 45-52.

² Siddhantasiromani, Goladhyaya, Chap. XI, verse 9.

³ It is interesting to note that the mention of a hundred physicians in Rv., I, 24, 9 may be taken to represent the asterism Sata-bhisaj or Satataraka, presided over by Varuna according to the later lists of Naksatras in the Taittiriya Brahmana. Vide Orion, p. 159.

one of the above stars is seen opposite the axis, the arc between the two positions of the eye being the difference of longitude between the planet and the star; but the longitude of the star being known, that of the planet will also be known. This instrument is also referred to in the Suryassiddhanta in a general way. Brahmagupta in his Brahmasphutasiddhanta lhas devoted a couplet to the description of this instrument.

Aryabhata⁴ mentions this instrument and so does Lalla.₅ But Varahamihira has not mentioned it. However, this was a very simple instrument
and it is believed that the Hindus used this instrument even in the time of
the Vedas. Two such instruments can be seen in the Observatory at
Jaipur (6ft. in diameter) and one at Benares (3ft. 7 inches in diameter).

- 4. Capa—The half of a circle is called a capa. This instrument is mentioned only in the Siddhantasiromani.
- 5. Turiya or quadrant—The half of a semi-circle is called a turiya or quadrant. This is perhaps the oldest instrument mentioned by many old astronomers. I have already referred to its existence even at the time of the Vedas. But it is strange that Aryabhata, Lalla, Brahmagupta and the present text of the Suryasiddhanta do not take any notice of this instrument.
- 6. Pitha is a circle with an upward staff attached to it. It is mentioned only in Brahmasphutasiddhanta and Lalla's Sisyadhivrddhida 6
- 7. Yasti⁷ or staff is desribed at a considerable length in the Siddhantasiromani. Having drawn a circle (as the horizon) with a radius equal to the radius of a great circle, mark east and west points (and the line joining these points is called the pracyapara or east and west line) and mark off (from them) the amplitude at the east and west. Draw a circle from the same centre with a radius equal to a cosine of declination, i.e., with a radius of the diurnal circle, and mark this circle with 60 ghatis. Now take the

¹ Siddhantasiromani, Goladhyaya, Chap XI, 10-15.

² Suryasiddhanta, Chap, XIII, 20.

³ Brahmasphutasiddhanta, Yantradhyaya, 18.

⁴ Aryabhatiya, Golapada, Arya, 22.

⁵ Sisyadhivrddhida, Yantradhyaya.

^{6 &}quot; verse 25.

⁷ For the description of this instrument, vide S. B. Dikshit's Bharatiya Jyotihsastra, p. 348.

Yasti, equal to the radius of the great circle and hold it with its point to the sun, so that no shadow be reflected from it; the other point should rest in the centre. Then measure the distance from the end of the amplitude to the point of the Yasti when thus held opposite the sun. This distance applied as a chord within the interior circle will cut off, if it be before midday, an arc of the number of ghatikas from sun-rise, and if after midday an arc of the time to sun-set. Brahmagupta makes a passing reference to this instrument. But Lalla describes it more fully.

- 8. Dhanus or arc is only mentioned in the Brahmasphutasiddhanta and Siddhantasiromani.
- 9. Kartari is another instrument of the same type which has found place in Brahmasphutasiddhanta and Sisyadhivrddhida only.³
- which is a development of the Cakra Yantra.⁴ He says, "This is an excellent instrument, calculated to remove always the darknes of ignorance and is the delight of clever astronomers." This instrument is simply a board divided by horizontals into 90 equal parts which will be also digits. At the centre of the 30th graduation from the top of a pin or style is placed perpendicular to the board, and round it a circle drawn of radius—30 divisions, which is graduated in 60 ghatis and 360 degrees, each degree being subdivided into 10 palas; and attached to the pin is an index arm (pattika) with a hole at one end and made of the length of 60 digits ⁵

¹ It is plain from this that the distance from the point of the staff to the end of the amplitude is the chord of the arc of the diurnal circle passing through the sun, intercepted of the horizon and the sun; for this reason, the arc subtended by the distance in question in this interior circle described with a radius of the diurnal circle which is equal to the cosine of the declination will denote the time after sun-rise or to sun-set (vide footnotes by Bapudev Shastri under verses 28.30, Siddhantasiromani, Goladhyaya, chap. XI).

² Sisyadhivrddhida, Yantradhyay, verses 48-50.

³ Ibid., verse 24; also Brahmasputasiddhanta, Yantradhyaya, verse 44.

⁴ Compare the description given by Delambre, Astronomie du Moyen Age, p. 521.

⁵ Siddhantasiromani, Goladhyaya, chap. xii, verses 18-22.

This instrument is suspended by a chain, and is used for observational purposes. It is in fact a kind of an astrolabe to be found in the Observatory at Jaipur.¹

The gnomon (sanku), staff (yasti). arc (dhanuh), circle (cakra), half-circle (capa), quadrant (turiya), phalaka, pitha and kartari are instruments used for taking the shadow of various kinds.

11. A Svayamvaha or self-revolving intsrument is thus described in the Siddhantassromani: "Make a wheel of light wood in its circumference; put hollow spokes all having bores of the same diameter, and let them be placed at equal distances from each other; and let them also be all placed at angles somewhat verging from the perpendicular; then half fill these hollow spokes with mercury; the wheel thus filled will, when placed on an axis supported by two posts, revolve of itself."2 -The Suryasiddhanta also speaks of several self-revolving instruments used for measuring time. self-revolving sphere is to be made with its axis directed to the poles. lower part of it is to be covered by wax-cloth, and it is to be made to rotate by the force of a current of water for the knowledge of the passage of time."3 Also "a wheel with hollow spokes half filled with mercury, or water, or a mixture of oil and water will be made to revolve by itself."4 Lalla's decsription of a self-revolving instrument is similar to that of the Siddhantasiromani. Probably, Bhaskara based his description of this instrument on that of Lalla and developed it further.

In this connection Suryasiddhanta described many other unimportant instruments. It says, "By water instruments, the kapala (hemisphere) etc., by the peacock, man, monkey, and by stringed sand receptacles, one may determine time accurately. Quick-silverholes, water, and cords, ropes and oil water, mercury and sand are used in these. So also a dial (rarayantra) is good in day-time, and when the sun is clear.

12. Golayantra or Armillary sphere is described at a considerable length by all the ancient astronomers beginning from Aryabhata.

¹ Vide the annexed figure.

² Siddhantasiromoni, Goladhyaya chap. xi, 50-51.

³ Suryasiddhanta, chap. viii, xerse 16.

^{4 ,, , , , 7.}

⁵ Lalla, Sisyadhivrddida, Yantradhyaya, verses 18-19.

⁶ Suryasiddhanta, chap. xii, xiii, verses 21-22.24

Varaha-mihira, Lalla, Brahmagupta and Bhaskara paid much attention to this instrument. The Armillary Sphere was, however, of a nature too complicated to be used as an instrument for making accurate observations, and was rather for the purpose of explanation, and of giving instructions on the numerous circles and motions of the several sphres of which it was composed.

NIYOGA IN ANCIENT ARABIA

Julius J. Price refers in the course of a contribution to The Open Court to a practice prevalent in ancient Arabia.

In a number of cases it is recorded that the husband himself allowed his wife to have illicit intercourse. \$ This degrading practice was called Istibza and is explained by Lane in his Arabic-English lexicon as a matrimonial connection practiced by people "time of Ignorance." When an Arab found he had no male issue he was permitted to have recourse to the Istibza so that he might fulfill the great debt to his ancestors I namely, the propagation of a direct line of descendents. Can this be the reason for Mohammed's innumerable marriages? (See Ameer Ali, Life and Teachings of Mohammed, p. 338.) This custom is still prevalent in India to-day. (Dubois and Beauchamp, Customs, Manners and Ceremonies, Vol. II. 371.) On such occasions the customary wording by which the husband would inform his wife of his intention would be,"Send thou thu to such a one and demand of him sexual intercourse to obtain an offspring." The husband would then keep away from her society until she had conceived by the man indicated, but after her pregnancy became apparent he would return to her. This about inable custom originated from a desire to secure a noble seed (Kashfu'l Ghumma, Vol. II, p. 56).

What is this, if not Niyoga?
REJUVENATION, NATURAL AND UNNATURAL

William Loftus Hare, writing in The Occult Review, says:

The discovery of "rejuvenation" by the grafting of monkey gland is an

^{\$} Mohommedan Jurisprudence, Abdur Rahim, p. 7.

T See Arya Samaj, an account of its origin, doctrines and activities,—with a biographical sketch of its founder, by Lajpat Rai.

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instance of the dissemination of an erroneous belief that Nature is incompetent in her arrangements for human life and must be supplemented by Science. Nature, it is assumed, has planned that man must die at three score years and ten—or the index given by the Registrar-General. This is considered inconvenient, and Dr. Voronoff is prepared to prolong our lives if only he can be supplied with a monkey for every man. Even in the economic supply to the monkey-market Nature has bungled, as usual. There are too many children, and science has to invent birth control; and there are not enough monkeys to prolong the lives of debilitated sexagenarians. It is surely the duty of the Government to interfere—or the Empire Marketing Board! Something must be done to prepare for the next war!

The most colossal error of this whole system of thought is the belief that Nature has neglected the task of rejuvenation and left us helpless, until Dr. Sergius Voronoff appeared with his simian surgery. I am prepared to assert that, so far from neglecting this task, natural rejuvenation is the life-process itself. And if there are men dissatisfied with life at its best, they do not deserve to live at all.

The microscope has long revealed the natural society in a drop of pond water. Tiny unicellular creatures float hither and thither, assimilating nourishment from their environment. Each creature reaches its maximum growth and, by a process of fission, becomes two. We should have praised Dr. Voronoff if he had made this invention, and we may praise Nature, or the power behind her, if we have a mind to do so; for the drop of water, in time, becomes populated with a large number of individuals, the progeny of a singe cell. In times of drought or insufficiency of nourishment the separated cells unite again, without the aid of science, and each rejuvenates the other.

A higher form of rejuvenation is observed in multicellular creatures who practise segmentation instead of fission; they divide into many parts and yet remain united. Each segment performs some special function, but one of them continues the primitive fission interiorly. This is the origin of the reproductive process: for these cells are primarily destined to rejuvenate or replace those which are differentiated into new forms or destroyed by outer contact. This is Nature's second device exhibited in creatures once removed from the lowest. The secondary function of the rejuvenating cells is reproductive; they are extruded into their environment, and if they live, they become multicellular creatures like their parent.

I need not tell the story, familiar to those who study biology, of how, in every species, from that time onwards, death and life run a race within

each organism. A constant stream of cells is sent from the centre towards the periphery to replace those which decay. *Necrobiosis*, or death-in-life, is the method by which these living cells differentiate, harden, lose their mobility and die.

At length, after many stages comes the differentiation of male and female, 'but in each is continued necessarily the primary function of interior rejuvenation. The creature cannot live by bread alone but chiefly on its own regenerative process. Merely to live it must do this. To reproduce it has the impulse towards its opposite sex, the two being, though physically and specially separate, "one flesh" so far as reproduction is concerned.

The human race—and even the apes, our reputed ancestors—lives by this law. Primarily, the sexual cells are derived from the interior fount of life and are distributed to every part of the body, to every organ and to every part of each organ. In millions they scatter, sacrifice themselves and die, being replaced by their successors.

Death is ever running by the side of life and in early years he is overtaken; in health he is kept in leash, in disease and decline he races ahead more rapidly than Life. In this race the individual has a word to say, a part to play, a decision to make.

Shall I use my interior stream of life to rejuvenate my body to its maximum strength, health, beauty, utility and longevity? Shall I use with restraint that portion of it by which I may reproduce myself in the next generation? Or shall I waste my sexual enegry by indulgence beyond the needs of reproduction, intensifying desire and gratification by artificial and mechanical apparatus? Shall I practice birth-prevention and call it "birth control," or shall I attempt the natural beneficent self-control recommended by the moralists of my race?

And when I have reached the age at which, by natural decline, I ought to practice strict continence and continue unto the invitable end the internal, though decreasing, process of regeneration, shall go to Dr. Voronoff and, at the expense of a monkey's life, buy another ten, fifteen or twenty years of gratification by grafting his sex gland?

The way "back to Methuselah" is by purity and self-restraint, rather than by this filthy scientific surgery. The way to produce virile descendants is for parents to retain their virility by means of natural rejuvenation.

38,

THE WORLD OF BOOKS.

HEALTH OF THE SCHOOL CHILD. By Dr. Parmanand Ahuja M.B; B.S. Model Printing Press, Karachi. Pp. 75
1928. Price 3/-.

This little book emphasises proper selection of site and surroundings of schools. It lays special stress on school sanitation, hygiene of the school child, and games for the development of both its body and brain. The special features of the book are its chapters on Brahmacharya and on the teachers' health.

Throughout the discourse one can feel the author's patriotic enthusiasm and love of Ancient Indian Civilization. He has not forgotten to pay a special tribute to Swami Dayananda in connection with Brahmcharya. He has also tried to discuss the defects of the present scheme of studies, suggesting side by side, means of improvement.

The book as a whole is nicely written and printed.

There is no doubt that India stands in great need of revolutionizing her methods of education, especially with respect to the physical developement of her children. Perhaps India is the only country in the world where children are least cared for. Ill health is already writ large on their faces and looks. Certainly Indian parents and teachers require to be enlightened on such an important subject as the health of the school child. English literature is rich in such books, which are authoritative, comprehensive and written by those who have life-long experience of school life. Dr. Ahuja's little book, as it is written in English, is too small to be of any use to teachers and school medical officers, for whom the book 'Health of the School Child' by Dr. James Kerr would

be of more value. Had the author written in Hindi, it would not only have gone a long way in beating an untrodden path in Hindi literature, but would also have been of great use to Indian mothers, by giving them insight into this new subject.

Dr. Ahuja's effort, however, deserves praise for dealing with such a vast subject briefly and from the Indian standpoint. It can serve as an introduction to bigger books for teachers.

R.K.

THE SEARCHLIGHT.

The annual number of The Searchlight is a symposium of articles by some of the foremost writers and public men of the country. Topics of both current and permanent interest have been treated of by those competent to write on them. An intellectual feast has been provided for the reader whom the varied viands appearse but do not tire.

THE BUDDHIST ANNUAL.

The Buddhist Annual maintains its tradition of collecting highly interesting articles on the various phases of Buddhism and the Buddhist movement all the world over. We welcome this publication, and wish the conductors of the journal all success.

Correspondence.

To

The Editor, The Vedic Magazine.

SIR,

In the Vedic Magazine for July last on page 306, a very important thing appears on Miss Mayo's malicious book, which had strangely escaped the notice of both Lala Lajpatrai and Mr. Iyer who answered this book. One may hope that the matter may be widely quoted by other publications. Let me however point out that through the printer's mistake instead of the date of the Allahabad High Court judgment being 1923, you have printed 1925, which is quite wrong. This is no doubt done inadvertantly through the carelessness of the type-setter and the still less inexcusable negligence of the proof-reader, but suppose Miss Mayo were to turn round and say that no such judgment was passed in the year 1925, and the whole thing is a lie, would she not be apparently right?

What she has done is through malice, and done very cleverly, showing intelligence at least, and to dupe the gullible public of the world, and she has succeeded and no facts to contradict her can reach the world and her public with equal force and expedition, as Mahatma Gandhi pointed out, but is it not a pity that carelessness should spoil even this poor anti-propaganda of our country through the printers' and the proof-readers' vegetativeness?

I do hope you will correct this error in bold type in your next issue, though I fear it will be too late already, and I would strongly recommend to you to send a copy of the Magazine with corrected date to Reverend Sutherland who has championed the cause of India in America and the world so nobly. He is sure to use this fact to good purpose with his facile and chivalrous pen.

Yours Faithfully
A READER CASUAL.

EDITORIAL REFLECTIONS.



KILLING TO RELIEVE!

A few days ago, a calf was killed in the Ashrama of Mahatma Gandhi at the instance of Mahatmaji himself. To a deputation that waited upon him, Mahatmaji said that the calf was suffering from an extremely painful disease and had been declared incurable. In perfect consistency Mahatmaji added that in the case of a human being also, if competent physicians opine he is past recovery, a similar method may be resorted to to relieve him of his excruciating misery. With all the earnestness at our command we request Mahatmaji never to translate this dangerous opinion into practice, even if the forbearance to do so should make him liable to be charged with discrepancy between thought and action. The world has yet to find out a physician who can with absolute certainty pronounce a case past cure. Instances are known of both men and animals having outlived utter hopelessness on the part of Even in the crematory men and women have sat up on their bier to the agreeable, and sometimes horrified, surprise of their relatives, and lived a long and happy life thereafter. Supposing they had been victims of a painful disease before such wonderful recovery, would it have been advisable to kill them before their time?

Supposing again a Galen could be absolutely sure of a patient's incurability, has he the means to assure himself also that the fatal operation which he recommends will positively rid the latter of his misery? Is the severance of the present body a sure guarantee that the soul will not continue to suffer on another plane of existence? To us the relief sought in such a case appears to be designed for those whom the sight of the sufferer's misery appals. A Mahatma may be an exception. If others resort to such a device,

the probability is that they will in most cases be unconsciously selfish. The best thing under the circumstances, therefore, is to endure the excruciating sight as long as it lasts and try to help the sufferer in reality out of his misery. There are men who do not wish to end their life, even if all others should in the sufferer's own interest desire to see him off this earth. There are others who, even in slight pain, would welcome being despatched. What criterion to use in such cases to determine whether the merciful operation should be carried out or not? For pain, after all, is a psychic phenomenon.

THE SOUL AND THE BRAIN.

Is the brain to which in the human body is assigned the physical phase of the thinking process an independant antomaton which carries on the intellectual activity by itself, or is it only an instrument mainpulated and kept working by a psychic metaphysical entity, the soul? H. T. Travers M.A. considers this question in an article contributed by him to The Theophical Path. He refutes the former hypothesis as follows:

So far then we have nothing but mere assertion. If we look further for support, we find the assurance that:—

"Every fact known to medical men compels them to the inference that mind, spirit, and soul are the manifestations of the living brain, just as the flame is the manifest spirit of a burning candle. At the moment of extinction both flame and spirit cease and have no separate existence."

It would be interesting to know just what these alleged medical men would expect to find in the brain to convince them to the contrary. Anything which comes under their observation as dissectors is matter, subject to decay when deprived of fuel and oxygen. If there is anything else, then it is not 'matter' and could not be found by the processes used by the medical men.

To find this other component, if such there be, they would have to discard the methods of physical observation and exploration, and turn their faculties into a new direction. It is not matter now, but mind, that they

are in search of: they desire to ascertain whether, the brain being dead, anything has survived. This surviving element, if such there be, is of course not pure physical matter, it is mind or spirit. Therefore it is foolish to look for it with the instruments and by the methods employed for physical observation.

Our investigators must become psychologists: they must adopt some sure and certain means of ascertaining whether, the brain being dead, any mind or spirit has actually survived or not. Has the speaker, or any of the alleged medical men in whose name he speaks, done this? So far as one can judge from what has been said, the question has been neither proved nor disproved, but simply answered by a negative assertion.

And we must add that we fail to see just where and how medical men are better fitted to form an opinion on this question than other people. Again, it cannot be denied that there are numbers of medical men, some of great distinction, who have come to the opposite conclusion.

The fact is that dissection and kindred methods used by medical men afford no evidence either way; so that each man is left free to arrive at his conclusion on other grounds. Is it not thus that the conclusion in the present case has been arrived at? If so, the so-called argument is no argument at all, and simply assumes the conclusion which it purports to establish.

Let us now give the inferences to which our own observations of facts, and our reflexions thereon, have led us. We regard mind as superior to any object which it can contemplate. It is therefore superior to physical matter. It is antecedent to such matter, uses such matter as an instrument, can create such matter. When the particular matter through which it is manifesting—say the brain, or some other part of body, or the body in general—ceases to be serviceable, the mind can no longer manifest itself through that particular instrument. The dissector has now lost sight of it: he is perhaps looking for it where it is not. But it continues to exist, functioning through another instrument, which instrument is not necessarily composed of the kind of matter which we call physical matter.

That the mind, which uses the brain, can create it, is a bare assumption for which no reason is adduced. What the author has established is the distinctness of the mind and its superiority

ANCIENT CONNECTION BETWEEN ASIA AND AMERICA.

C. J. R. writes to the same journal: -

The most striking piece of news in this field is the discovery, by the expedition sent out by the American Museum of Natural History to the Aleutian Islands off the Alaskan coast, of four mummified bodies apparently of immense antiquity, one being clearly, that of a great chief or king. They were found in a wooden tomb hidden away in an almost inaccessible island, and are elaborately wrapped in bird and animal skins, some of which are richly decorated.

The tomb is said to show traces of Mongolian influence, whatever that may mean precisely, but the experts have yet to be heard from. One of the bodies is being preserved exactly in the condition in which it was found.

The discovery has aroused immense interest as it probably will lead to valuable and unsuspected information about prehistoric man, and especially about the connexion between America and Asia.

AMERICA AND EGYPT.

And further: -

Another of those curious coincidences is reported that are disturbing to those who still take the view that America was entirely removed from Old World influence in ancient times, or that the only possible connexion was with northern Asia through the Alaska route. We refer to the following statement in the Atlanta constitution of April 14, 1928:

"Evidence has been found in the Museum at Emory University to support the theory that Egyptians settled in Guatemala, Central America, before Columbus discovered America...... The evidence is based on the fact that two small idols are in the Emory museum, one of them from Guatemala, the other from Egypt. These idols bear the same inscription on them and are similar in all respects.

"One of the idols was placed in the museum by Dr. W. A. Shelton, professor in the School of theology, who got possession of the idol upon his visit to Egypt. The other was put there by J. P. McClusky, who brought it back from Guatemala on a visit there in the summer of 1923. McClusky claims to have found his idol near a mountain-top.

"Last fall McClusky saw Dr. Shelton's idol in the museum and noting its likeness to the one he had at home, sent for it. On being compared they were found to be exactly the same size and to have the same Egyptian inscription on them. Dr. Shelton is a recognised student of the Hebrew and Egyptian languages."

So many similar reports are current that, allowing for errors and exaggerations, it looks as if a strong case is being built for some connexion between America and Egypt in ancient times, but this connexion need not necessarily have been direct.

THE NEW COMMON PRAYER BOOK

The Islamic Review quotes a few interesting passages from an article which appeard recently in The English Churchman and St. James's Chronicle on the above topic. We reproduce these for the benefit of the reader:—

Our contemporary, for example, commenting on the question contained in the Service for the Ordination of Deacons, which reads: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?" and the answer thereto being "I do believe," says:—

Now this question, though brief, is remarkably comprehensive, and it is of vital import. When we consider it, we see what it excludes. It leaves no place for the theory which would discriminate between one part of the Bible and another pronouncing the one as reliable and the other as unworthy of belief. It will not allow the idea that men may divide the Canon into sections and describe some as the proper and others as the improper objects of Christian faith. It deals with the Canonical Books of the Old and New Testaments as forming an integral whole. Secondly, it excludes the subjective speculations and unproved notions which pass current under the name of Higher Criticism. Those who framed the question had a very different conception of the canonical Scriptures from the patchwork collection of merely human productions, and forgeries, which the higher critics would give us in motley measure according to their various fancies and whims. Thirdly, the question and answer designedly shut out all possibility of pretence or mental reservation; unfeigned faith is demanded and unfeigned faith is declared.

And fourthly, this question excludes apocryphal literature of every kind, even that which has often been bound up within the covers of the Bible.

More particularly, it eliminates those boooks associated with the Old Testment, and commonly known as the Apocrypha, to which the Church of Rome accords the character of genuine Scripture. Of them the Sixth Article says that the Church "both reads them for example of life and instruction of manners; but yet it doth not apply them to establish any doctrine." They are not in the same category, and they do not make the same demand upon a Christian's faith, as the Canonical Scriptures.

This question, as everyone knows, has often proved itself to be an embarrassing one, and the revisers of the Book of Common Prayer propo-

sed to substitute for it the following:-

Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments, as given of God to convey to us in many parts and in diverse manners the revelation of Himself which is fulfilled in our Lord Jesus Christ? Anwer: I do.

Our contemporary is happy at the rejection of the Deposited Prayer Book, because the "qualifying statement.

added on to the original was intended to relieve ordinands from the obligation of professing faith in the whole Bible. They might give the affirmative answer provided for them, while holding that portions of the Canonical Scriptures were more or less untrue. The refusal to credit, or the definite repudiation of, parts of the inspired Word would be no hindrance to their becoming pastors and teachers in the National Church. Indeed, when we look into the matter, we see that it leaves out of count that large portion of the Divine revelation which is occupied with the origin and history of mankind upon this earth. It would be possible for a man to assent to the question without affirming his faith in the Biblical records of the creation, the fall, the flood and many points in the patriarchal and Israelitish history. It would be possible for him to make the same assent, and yet to deny that many of the miracles to which the Scriptures testify even occurred. Nay, more, the very form of the question seems to invite him to exclude from his credenda whatever is not covered by the added qualifiction. in this connection we are bound to notice the course pursued by the revisers in other sections of the Prayer Book. They found distinct references. implying honest belief, to the creation of Adam and Eve and their primitive innocency; to their fall and its resulting effect on the human race; to the flood and the deliverance of Noah and his family by means of the ark; and to the patriarchal history; and they deliberately deleted these references in deference to the sceptical views which the Modernists hold

and profess. They also attempted the expurgation of the Psalms, on the theory that it is for men to judge the Holy Scriptures and decide what is to be regarded as profitable and unprofitable. All this shows a grave departure from the conception of the Bible which was held by believers of every age down to quite recent times. Many of our Bishops, Deans, Canons, theological professors, principals of colleges, and other leaders now take up and repeat the suggestions and arguments of unbelief propounded by sceptics in previous generations.

DID JESUS DIE ON THE CROSS?

The Review of Religions, addressed a query to eminent Christains, in reply to which it got diverse statements, on two of which our contemporary comments as follows:—

It is abundantly clear from these answers that the theory has not at all been discarded. They admit, on the other hand, that it has been forcibly revived in these very days. The Bishop of Birmingham is unable to say whether the swoon theory has been practically discarded by all critical scholars. Canon Streeter says the idea is revived in "The Brook Kerith." And the Bishop of Durham, one of the most eminent and learned authorities of the Church of England, has no hesitation in saying, "It is scarcely accurate to say that the swoon theory to account for the Gospel narratives of the Resurrection of Christ has been discarded. It is repeated in a work published only a week or two ago, 'Paganism in our Christianity,' by A. Weigall." Leaving aside the stalwart supporters of the theory like Paulus Venturini, Bahrdt, and Schleiersnacher, we may mention only two more important publications which have just appeared on the Continent:—

- (1) "Dog Jesus Pa Korset?" by Dr. Hugo Toll (Stockholm).
- (2) "Le Proces de Jesus," by M. Paul Roue (Paris).

Then there is the most important book, "The Crucifixion of Jesus," by an Eye-Witness, published from Los Angeles in 1919, which gives a graphic and truthful account of the whole thing.

This book has for long been out of print. The Sarva-deshika Arya Sabha republished it on the occasion of the Dayananda Birth Centenary, with an introduction which by itself forms instructive reading matter.

A monthly review devoted to the science of Yoke and the system of farmetherapy, discovered by Frof Yarm, which has come to be a fusion of the release of East and West.

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Volume XXVII.

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THE **

VEDIC MAGAZINE

GURUKULA SAMACHAR.



PRINCIPAL FEATURES.

VEDIC PRINCIPLES OF THE CONSTITUTION OF A STATE.—Chamupati M. A.

EVOLUTION OF THE STATE.— Pt. Priyavrata Vidyalankar

Dayananda Greater than Luther.—

T. L. Vaswani

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THE

VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते। (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."-Manu.

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VEDIC PRINCIPLES OF THE CONSTITUTION OF A STATE.

Рт. Снамираті М. А.

OW that a new constitution for the future administration of India is on the anvil—when the draft submitted by the Nehru Committee has been adopted by the All-Parties' Conference with a few minor alterations—it may not be out of place to cast a cursory glance on the old constitutional practice and theories of the Indian people.

The Vedas are the oldest scripture of the Aryans. From of old the belief has been current in this country that they are the primeval scripture of the world. The relations between the rulers and the ruled form one of

the most interesting themes dealt with in this heary record of the life and thought of our ancestors. The attention of scholars, both Indian and European, has perforce been attracted to hymns which deal with this absorbing topic. They all unanimously remark that the Raja of the Veda derives his power from the people. Zimmer on page 162 of his 'Altindisches Leben,' Weber on page 189 of Volume xvii of Indische Studien and Bloomfield on page 330 of his 'Hymns of the Atharvaveda' unequivocally observe that in the Veda there are references to the election of Kings. Geldner substitutes acceptance for election (Vedische Studien Vol. II p.303). To Macdonell and Kieth the wording of the verses appears to lend colour to either inference. (Vedic Index Vol. II p. 211). Whatever the actual method adopted, the Raja depends for his security in office, his popularity and success in his administration on the consent of his people. What to accept if there be no offering or proposing of candidates' names? And in the beginning, of which the Vedas profess to be the record, when ruling families had not yet come into existence, the offering or proposing could not but be out of a general lot of possible candidates.

The king has often been called the father of the people. His characterisation as offspring of his subjects is peculiar to the Vedas. The people are called his mother, as it is they that give him birth, as it were, out of their womb, and make him King.

In Yajur Veda. x 7 we read:-

These are people of common pleasure, of resplendent light, unconquerable, skilled in works and providing (for the king) a cover. The Raja who is the child of these subjects, makes his home in their (hearts) as in that of the greatest of mothers. (1)

And in Atharva Veda xv 9. 1, 2.,

He goes after the subjects; the Sabha, the Samiti, the Army and

magesty go after him. (2)

In one place you find the people spoken of as the greatest of mothers to the King, in another the King is directed to follow the pleasure of his subjects, as it is then that the Sabha (City Council), the Samiti (the Central Assembly) and all that constitutes his kingship will follow him. These appear to be the fundamental principles on which, as on a foundation, the edifice of the Vedic constitution of a State has been reared.

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A question which naturally suggests itself to the student of Vedic Polity is how the acceptance or election of the King should, according to the Vedas, actually take place. The Raja addresses to the people in the course of his coronation ceremony a number of verses, one of which may be rendered thus:—

Of strength art thou the wave that bestoweth sovereignty. Sovereignty on me bestow.

Of strength art thou the host that bestoweth sovereignty. Sovereignty on me bestow. Y. V. x. 2 (1)

The authors of Brahmanas make water the substitute of the people in this ceremony, and address this verse to water. They, however, state explicitly that the use of water is only symbolic. (2) The people to them are as sea, a few drops of whose might, sprinkled on the king, make him sovereign ruler. The rite of sprinkling water has gone to other countries also. It appears to have originated at the outset in the above vocabulary of the Veda, and the comment thereon of the Brahmanas.

In A. V. iii 5. 6. 7. the Raja, as he assumes the symbol of kingship, says:—

They that of us are skilled charioteers, wise artisans, draw them all, thou mighty symbol! towards me.

They that are rajas, makers of the raja, charioteers and heads of villages and towns, draw them all, thou powerful symbol! towards me. (3).

Two points mentioned in these two verses are worthy of special attention. In verse 6, the Raja appears to be anxious to win the pleasure of the poorest classes of his subjects. These classes are to be his special care. With what naivete he considers himself as one of them, saying, they that of us are... In verse 7 a class of men is spoken of simultaneously as "Kings" and "Makers of the King" rajano rajakrtah. The phrase "Makers of the King" we find used also in Ramayana. Ayodhya Kanda, LXVII. 2. where on the death of Dasaratha, the question as to who should succeed him in the absence of Ramachandra, who had then started on his exile, forms the subject of discussion. The poet says:—

१. वृष्ण कर्मिरित राष्ट्रदा राष्ट्रं मे देहि स्वाहा । वृष्ण कर्मिरिस राष्ट्रदा राष्ट्रममुब्मै देहि । वृषसेनोऽसि राष्ट्रदा राष्ट्रः मे देहि स्वाहा । वृषसेनोऽसि राष्ट्रदा राष्ट्रममुब्मै देहि ॥

२. ग्रापां वा एक पतिः विश्वामेवैंनं पतिं करोति ॥ शत० ५ । ४ । ९१ ॥

मनुष्या वा ग्रापः ॥ शत० ७ । ३ । १ । २० ॥ इ. ये घीवा नो रथकाराः कर्मारा ग्रेमनीषिणः । उपस्तीब् पर्ण महां त्वं सर्वाब् कृष्यभितोः जनाव् ॥ ग्रामर्थ ० ३ ॥ ५ ॥

As night ended and the sun rose, those twice-born, the makers of the king, met in the assembly (1)

Many were the suggestions made, at the end of which Vasishtha proposed the name of Bharata, and "makers of the king, rajakartarah" agreed to make him ruler.

Ere that event, a similar assembly had met on the occasion of choosing Ramachandra as prince-regent. In that assembly

"The Raja called together principal men (pradhanan) of his dominion, who lived in different cities and belonged to different principalities.

ii. 1. 46" (2)

A little further in this very Kanda we read :-

"Having perfectly understood the meaning of Dasaratha who knew both politics and Dharma, the *brahmanas*, heads of the army, and those who had come from cities and principalities, met in council, and said unanimously to the Raja who they knew had become old," ii. 5. 19, 20." (3)

These, then, are "the makers of the raja." They are spoken of in verse 46 of Sarga 1 as principal men—Pradhanan, while their appellation in the Veda is "rajanah." They are representatives of their constituencies, and as all the functions of the king are executed with their help and counsel, and again it is they who elect the king, the Veda calls them (virtual) kings—rajanah as well as makers of the king—rajakrtah. This council consists of three sorts of people:—

- 1. Brahmanas.
- 2. Heads of the Army.
- 3. Representatives of villages and principalities.

Heads of the Army are in the Veda called "sutas", charioteers. To understand the significance of this term it may be found of help to remember that Sri Krisna, that celebrated commander of hosts in the time of Mahabharata, served as charioteer to Arjuna, and that the term "Maha-

- १. व्यतीतायान्तु शर्वय्यामादित्यस्योदये ततः । समेत्य राजकर्तारः सभामीयुर्द्धि जातयः। श्रयोध्या० २। ६७ । २।
- २. नानानगरवास्तव्यास् पृथाजानयदानिष । समानिनाय मेदिन्याः प्रधानाम् पृथिवीपतिः॥ श्रयोध्या० २ । ४६ ॥
- इ. तस्य धर्मार्थविदुषो भावमाज्ञाय सर्वशः। ब्राह्मणा वलमुख्यास्य पौरजानदैः सह ॥ समेत्य ते मंत्रियतुं समतागतबुद्धयः। उत्तुस्य मनसा ज्ञात्यां वृद्धं द्यार्थं नृथम् ॥ अमोध्याव २।॥।१९। २०॥

ये राजानी राजकृतः सूता ग्रामययस्य ये । उपस्तीत् पर्णा ॥ ग्रथवं ३ । ५ ७ ॥

rathi" in Samskrit denotes a great warrior. In other words the classes designated in the Vedas as "Suta and Gramani" represent the military and civil sections respectively of the population.

In Atharva Veda iii. 4. 3. the wish is expressed that with the Raja, the mothers and sons of the realm may be in concord.(1) Immediately after this, in verse 4, the physicians and surgeons—asvinau, brahmanas and kshatriyas—mitravarunau and traders—marutah, are enumerated as some of the classes that call him to the throne.(2) These are the intellegentsia of the realm. Their voice is bound in all affairs of the State to be dominant and effectively influential.

Having indicated roughly what classes of men and women take part in the election of the king and then help him with their advice, we shall now see how these "makers of the raja" extend to him the benefit of their ripe counsel. In Atharva Veda vii. 7. 12. the Raja says:—

Let the Sabha and the Samiti who supplement the raja, help me with their concord. Whomsoever I meet, let him, O fathers! teach me. On your assembling, let me speak well." (3)

In this verse the Sabha and the Samiti are styled "supplementers of the Raja"—prajapater duhitarau. The members of the assemblies are addressed as fathers. This appellation continues to be used even now as the title of members of certain modern councils. As indicative of their age, experience, learning, as also of the high importance of the functions they are called upon to perform, the epithet is apposite. One more point worthy of note in the verse is that the Raja approaches the councillors to learn from them. How characteristically humble is this attitude of the king towards the deputies of the people!

His presidential address continues :-

"Of these that sit (in this house) I take to me the knowledge and glory. Mighty Lord! make me partaker of the gifts of this

२ — ग्रश्विनावाग्रे मित्रावरुंगाभा विश्वे देवा महतस्त्वा हूयन्तु । ग्राधा ग्राच्ये ॥ श्राच्ये ३ । ४ । ४ ॥

ग्राध्वनी वे देवानां भिषजी। ऐ. १. १८। ब्रह्म हि मित्रः। शत. ४१. ४. १०। चत्रं वे वक्षः। शत. २. ५. ५. ६॥ विशो वे मक्तः॥ शत. ३. १. १. १७॥

३-सभा च मा समितिश्वावतां प्रजापते दु हितरी संविदाने । येना संगच्छा उप मा स श्रिचाञ्चार बद्धानि प्रितरः संगतेषु ॥ प्राथमें, ७ । १२ । १ ॥

१—जावाः पुत्राः सुमनसो भवन्तु ०..... ॥ ग्रयर्व. ३। ४। ३॥

whole assembly.3. Your minds that have wandered away, or are taken up with this or that theme, I draw to myself. Let them be occupied with me. 4. (1)

The last verse is a polite injunction on the part of the President that all councillors should attend to him.

At many other places, too, the Raja is mentioned in the Veda in conjunction with the Samiti. In a verse of the Rig Veda, his dependence on it is compared to the dependence of mighty beasts in the forest.

In Atharva Veda iv. 22 the Raja is taught to remain devoted to the Almighty Lord,

"Who has made him the sole ruler of his subjects—the highest of those who rule—"Rajnam uttamam manavanam." 5 (2)

The meaning of this verse is that the king is only the highest of members of the Samiti, who as king-makers are all real rulers. In verse 1 of the same hymn the Raja prays:—

"My opponents make subject to me in the (election) contest." (3)
The word for "contest" in this verse is "ahamuttara" meaning "I am abler." This 'word cannot manifestly apply to any other struggle except that of election. That the Veda enjoins election as the method of choosing the King is thus clear.

The Veda has laid down a general principle that councillors who are the makers of the Raja are the real rulers of the realm. The Raja knits the various interests of the country together. The councillors are drawn out of both military and civil sections of the population. In Shanti Parva of the Mahabharata we meet with the following allocation of the number of members to different classes of subjects:—

- 1. 4 Brahmanas, vaidyas and graduates.
- 2. 8 Kshatriyas, strong and able to fight.
- 3. 21 Vaishyas, possessed of ample wealth.
- 4. 3 Sudras, pure and refined.
- श्वामहं समासीनानां वर्ची विज्ञानमाददे। ग्रास्याः सर्वस्याः संसद्दो मामिन्द्र भगिनं कृणु ॥ ग्रायर्वः ७ । १२ । ३ ॥ यद्वो मनः परागतं यद्वद्वं इह वेह वा ॥ तद्व ग्रा वर्तयामिक मियि वो रमतां मनः ॥ ग्रायर्वः ७ । १२ । ॥ ॥
- ३. यस्तवा करदेकवृषं जनानामुत राजामुत्तमं मानवानाम् ॥ श्रयर्व, १ । २२ । ५ ॥
- इ. निश्मित्रान्दणु हास्य सर्वस्ति। रन्धयासमा ग्रहमूत्तरेषु ॥ ग्रायर्व, ४ । २२ । १ ॥

5. 1 Suta, 50 years old. (1)

The allocation of numbers is here proportionate to the strength of each section of the population. Under the old varna system, the Sudras would naturally be the smallest section of the populace. The Brahmanas would in point of numerical strength come next. More numerous than these would be Ksatriyas, while the bulk of the population would naturally be made up of Vaishyas. The Suta represents the army.

In the next verse it is laid down: -

"Out of these, 8 ministers should be chosen, to form the cabinet of the Raja" (2)

In the Artha Shastra of Kautilya we find it laid down that the Raja should be guided by the opinion of the majority of the members of the Mantri Parishad (3) which Dr. Mojumdar rightly takes to be a later substitute of the Vedic Samiti. If some of the members be absent, their opinion may be obtained in writing. (4)

In brief we may take the polity of the Veda to take its stand primarily on the village, which in all Indian systems is the unit of administration. In its internal matters every village is autonomous. To the central assembly of the country it sends representatives, who, with the representatives of the Military, and certain other privileged sections of the population, who derive their title to have a special voice in the affairs of the realm from their high learning and gratuitous service, sit in council and choose out of themselves a Raja and give him members of his cabinet. The right to sit in the village assembly seems to belong to all adult citizens. In a prayer of his the Purchita says:—

- १. वस्यामि तु यथामात्याम् यादृशाँश्च करिष्यसि ॥ ६ ॥
 चतुरो ब्राह्मणाम् वैद्याम् प्रगल्भाम् स्नातकाम् शुचीम् ।
 चतियांश्च तथा चाष्टी ॥ ७ ॥
 वैश्याम् एकविंशति संख्या ।
 चींश्च शूद्राम् ॥ ८ ॥
 प्रशिश्च गुणैर्युक्तं सूर्तं ॥ ८ ॥ शान्ति ० ८५ प्रध्याय ॥
 पञ्चाशद्वर्षवयसं ॥ ८ ॥ शान्ति ० ८५ प्रध्याय ॥
- २. ग्रष्टानां मन्त्रिकां मध्ये मन्त्रं राजीपधार्येत् ॥ शान्ति, ८५ । ११ ॥
- 3. Shama Shastri's translation p. 33
- 8. ग्रनासन्नै: सह पत्रसंप्रेषणेन मंत्रयेत्। Ibid p. 29

"May the son of the Yajamana when he comes of age, Yuva, be worthy to sit in the Satha. Yajur Veda." (1)

Or if the city be too large, election of members will be an indispensable necessity. In that case candidates would be required to be adults. So, too, would be voters.

What place is assigned in this constitution to women is a question that requires separate treatment. Here we can confine ourselves to a few hints only. The position of woman in the Vedic society has been acknowledged by all to have been one of respected equality with man. She is spoken of as the "praised one, the joyous one, one that is light, the unbreakable one, the goddess of knowledge, the great one that has learnt much." Yajur Veda. viii. 43. (2) In chapter xxxviii of the Yajur Veda she is addressed as "the bond of law inviolate." (3) Some of the titles applied to her in verse 43 of Chapter viii noted above are repeated here too. (4) In verse 3 of Chapter xxxiii she is called Indranya usnisah, the crest of polity. (5) Vedic polity thus seems to keep woman invariably in the foreground. 'The Vedic householder, just as he is particular that the priest, brahmanaspati, should come to his Yajna, takes care also that the lady of the house with sweet silvery speech, "devi sunrta" should join him in the performance. [Yajur Veda xxxvii 7] (6) She who was the equal partner of her husband in the social and religious concerns of his life could not have left him alone only in the council hall. In Atharva Veda xii 3. 52 the two spouses make expiation for lies spoken. among other places in the assembly-Samiti., whence it is clear that women are entitled to go to the assembly. (7) Hymn 4 of Book iii of the Atharva Veda is considered to have for its subject the election of a king. Among electors presumably are mentioned Jayah, women,

१. सभेयो युवास्य यजमानस्य वीरो जायताम् । यजु०

२. इडे रनते हठ्ये काम्ये चन्द्रे ज्योते ऽदिते सरस्वति महि विश्रुति। एता ते अम्बे नामानि देवेभ्यो मा सुकृतं ज्ञृतात्॥ यजु० ८। ४३॥

३. ग्रादित्यै रास्नासि — ॥ यजु० ३८ । १ ॥

४. इड रह्म दित रहि सरस्वत्येहि। यजु. ३८। २॥

प्. ग्रादित्यै रास्नासीन्द्राच्या उच्णीचः। यजु० ३८ । १ ॥

इ. प्रत ब्रह्मणस्पतिः प्र देठयेतु सुनृता । यजु० ३७ । ७ ॥ ७. यदचेषु वदा यत् समित्यां यद्वा वदा ग्रावृतं वित्तकाम्या । समानं तन्तुमिभसंवसानी

७. यद्केषु वदा यत् समित्या यद्वा वदा ग्रन्थत । वस्तकान्या समान तालुकारक तस्मिन्तसर्वं ग्रमलं सादयाद्यः ॥ ग्रायर्व ० १२ । ३ । ५१ ॥

who, it is desired, should be of one mind with the king-elect. (1) Maternal concerns may not leave women time for that busy and worried participation in the administrative and political affairs of the state, which men, free from the cares of conceiving and bringing up children, should reserve practically for themselves. But that they should be interested in the corporate activities of the state and that their incrests should be adequately looked after seems to be clearly emphasised in this verse. The verse preceding it above viz. Atharva Veda xii. 3. 52 appears to point to the practice of returning women to the assembly. A lovely title frequently applied in the Veda to women is *Purandhih*, meaning the "support of civic life". This appellation puts the position of women in Vedic polity in a nutshell.

This kind of constitution, of which the fundamentals seem to have been laid down in the Vedas, has in an applied and developed form, continued to be in vogue up to comparatively very recent times in the history of India. Mahatma Buddha organised his Sangha on democratic principles in imitation professedly of the system of administration in vogue in the States of those days. (2) In ancient inscriptions of which copies have been obtained and collections of these made in the epigraphical records of India we come across not only cursory and occasional hints as regards the existence of Sabhas but sometimes also a detailed description of the qualifications of voters and candidates and the process of election followed. (3) Greek writers, too, who came to India, and made personal observation of the working of the administrative systems of this country, mention States that were being governed on republican and democratic lines. (4)

- १. जायाः पुत्राः सुमनसी भवन्तु ॥ ग्रयर्व०३।४।३॥
- २. महापरिनिद्वान सुत्तo translated in S. B. E. Vol xi pp. 3-4
- 3. For instance Government Epigraphist's Report 1495 p. 23 where in an inscription of Uttamallur the extent of land and the amount of Vedic learing which a candidate should possess, is specified, and the method of writing on tickets the names of candidates and the solemn ceremony which attended the process of determining which of these were successful are described in detail.
- 4. Vide Arrian's India, Mc Crindle's translation p. 203, p. 232; and Megasthenes, Mc-Crindle's translation pp. 143-144, and p. 156.

Democracy therefore, is nothing foreign to the genius of the Indian people. The framers of the draft constitution which the All-Parties' Conference has just approved have done well in keeping before them the constitutions of self-governing countries of modern days. It would not have been amiss on their part to have studied side by side with these the ancient constitutional practice of India. Two very important peculiarities of the Vedic constitution of a state are (1) that the place of a king in it is that simply of the highest member of the assembly, and (2) that every village and town has complete autonomy in its local management, and thus internally free, it forms an organic part of the body-politic of the whole country.

YOUNG INDIA AND THE COMING RENAISSANCE[†]

By T. L. VASWANL

You have chosen for the chair a man who is a lover of silence and seclusion. I believe that in silence is strength. And I have breathed out, again and again, an aspiration that I may have the strength to speak without words. I feel grateful that you have given me a corner in the temple of your hearts. What have I done to deserve it? I only know that I come to you with nothing but love in my heart,—love and faith. I love the students. I love the young. I have faith in them. The nation of tomorrow is being made not in the paper-resolutions of our Conferences and Councils but in the deep, silent resolves of some among the students of to-day.

You and such as you in different parts of India I salute as the

Builders of Tomorrow.

The pupils of Socrates, the Yogi, generated forces which shaped the thought and life of Europe. The young men who rallied round Mazzini and Garibaldi gave a new life to their nation long before Mussolini and his Black Shirts arose to rebuild a New United Italy. Wesley and Whitefiled, students of the "Holy Club", initiated a Revival which, in the words of the English historian, Green, "changed the whole tone of English society." Buddha and Shankar! Each was a youngman.

[†] Being the Presidential Address by T.L. Vaswani at the 21st session of the Behari Students' Conference, held at Motihari on 14th and 15th October.

when he started on his world-mission. Each awakened India to a new life. The young have been the saviours, the saviours of societies and nations. Somewhere is given a pretty legend. It tells of an invisible bell softly swining and sounding a wonderful music. And all who will keep the inner chamber of their hearts open may hear,—the story says,—how the invisible bell rings and sings in holy twilight. My silence and seclusion have been filled with my cries to God: "O Thou of the Ancient days! Who will lead again India, our Ancient Mother, to the Promised Land?" And then in the holy darkness of the midnight hour and the holy darkness before the dawn, methinks I have heard an invisible bell ring and sing to me a mighty hope, a mighty faith: "Let not thy heart be sad the nation's youth yet will build,—rebuild,—India into a nation of the Strong,—a nation of the Free!"

In this hope, in this faith, was founded on 18th March, 1927, in holy Hardwar the Order of Young India known as the Bharat Yuvak Sangha. My message to you is the message of the Sangha. I need your co-operation, your love and blessings in spreading the message of the Sangha in your great Province. The word Sangha is significant. It means "Fellowship." The Sangha aims at bringing together student centres and youth associations throughout the country into one Fellowship, one

Brotherhood of Service.

The Sangha is not identified with any one political party or creed but welcomes all, irrespective of party, creed or caste. Fellowship,—is the essential principle of the Sangha.

And its mantra is Shakti! The nation's urgent need to-day is shakti, more shakti! Be strong!—is my earnest appeal to the nation's youth. Inheritors of the ancient past, possessors, too, of the rich revelations of modern silence, you are called to be creators of mighty future. Behold! the highways of the

West are strewn with ruins of the present,—ruins of the world-war which was an inevitable result of a cruel industrialism, an aggressive unspiritual nationalism. India and Asia and the West ask for men and women of the New Spirit,—ask for new creators, for them that would build a new brotherly Civilisation,—a new Divine Humanity.

Be creative !

Be not imitative! A new Creation is the call of the Spirit of the Future. A new creation,—not imitation! Shakti is creative. Imitation is,—weakness. If you are to go forward, release the creative shakti within you. Swaraj, true swaraj,—is born of Shakti, not imitation of this Western cult or that. For all imitation is emasculation; and India has a genius, an individuality, a soul of her own. To that must she be true if she would re-arise and go again upon her great mission to Humanity. Not imitation but creative renovation,—is the task to which the youth of India are called.

II

The Bharat Yuvak Sangha is not an imitation of any of the Youth movements in the west. In the Russian youth movement the emphasis is on the training of the mind of the Russian youth, Sangha aims at a synthesis of the physical, mental, moral and spiritual. There are certain beautiful features of the Youth experiment in Russia. Young Russia understands the value of the modern. New World-forces are moving on. The spirit of time is moving; and you must move with it, or you will be left behind. Young Russia, also, recognises the place of woman in the educational and social reconstructions of life. I said our mantra, our watchword was Shakti. Have you forgotten that Shakti is symbolised in Hindu scriptures as a woman, as a gracious lady?

Woman Represents Shakti.

And the Shakti of India will not be released until the Indian woman comes to her own and secures her honoured place in the life of the country. Russia, too, has introduced self-government in schools and colleges. The teachers do not punish If a student does wrong, his case is referred their pupils. to a committee of students. No external discipline will help; it is only self-imposed discipline which makes for creative selfrealisation,-the divine purpose of life. But youth organisations in Russia whereas attempt at eliminating religion, the Bharat Yuvak Sangha believes profoundly in a spiritual conception of life. Religion, indeed, is an important element in the life of India and is essential, I believe, to the building up of a new social order, a new civilisation, a new Humanity. Only, we must not confound religion withsectarianism. The Russian Youth Movement has given ear to the great German thinker who makes the bold declaration: "I say unto you, -God is dead!" The Sangha movement turns to the Rishi whose world to every student who sought admission to the ashramas was: "I commit these to Heaven and Earth! Sons of the Earth, ye also, are-ye essentially are, -sons of Heaven!" This teaching of the great Rishis of the ancient and modern times is proclaimed by the Bharat Yuvak Sangha. You belong to Heaven and Earth,to the whole earth! You belong to Humanity! You belong to God! You do not belong merely to one little community or class, nor are you of one nation exclusively; you belong to Humanity.

You Belong To The All !

among living men of action. A wonderful story this,—of Mussolini's life and activities. A blacksmith's son, a school-master, a journalist; he had to wander for some time as an exile, eking out his livelihood by working as bricklayer in Switzerland. He fought in the world-war. He came out of it with dreams shattered. Disillusioned but not disheartened, he worked in right earnest to build a band of young men. They are mostly from the so-called "lower classes." Wonderful was,—is,—the patriotism of young Italy. Significant was the "Oath" which Athenian young men took—the "Oath of Solon." Not less significant is the Oath of the Fasciti; it runs thus:—

By the blood of our 2000 martyrs whom we invoke as witnesses and judges of our action, we swear that for one year we will not wear on our persons any gold, silver, or other precious metals or stones. We will work ardently without pay for the good of our country. We will give all superfluous ornaments to funds for supporting enterprises having goodness, civilisation beauty and civic improvement as their object.

Self-confidence is their spirit, Self-reliance is a teaching given to members of the Sangha. Its motto is: Shakti! More Shakti! The motto of Fascism is:-

"Our Country and not Ourselves"

But whereas Fascism is essentially Roman in its conception of life, the Sangha is inspired by the ideals of India's Rishis. Mussolini's band of Black Shirts was organised for war. The Sangha aims at organising the youth of India for no military fighting purpose but for constructive service and a new renaissance.

Perhaps the best known of the youth movements "Wander Vogel" (the "Wandering Birds"),—a beautiful name chosen by the youth who longed to escape the conventions and restraints of society and breathe a new air of freedom. It is signi-

Berlin sixth-form boy named Karl Fischer. He felt that his school was a prison. He wished to escape into the open: he desired to study German folk-songs. The "Wander Vogel" was inspired by a noble, cultural motive. Soon the movement was split up into several groups. Some years later was founded another youth organisation named the "Pathfinders." Its emphasis was on military virtue and held up before young men tht soldier's ideal. Some years later a "New Pathfinders" association was started; it was anti-militarist. Recently, there have been started other youth movements which can hardly be distinguished from "Sports," "Athletics" movements. The many youth associations into which the German Youth Movement has been split up is an indication of German individualism.

Some weeks ago the youth organisations of the Workers' Party refused to participate in the "Youth Festival" of Germans because a section of the German Athletes, Association in Silesia had some time ago erected a movement to the ex-Kaiser! Modern India, too, suffers from over-individualism; and the danger ahead of the Indian Youth Movement is a similar danger of split. Individualism tends to break into revolt. And a number of Youth movements in the West, it is true, are movements of revolt. The emphasis in the Sangha is not on revolt but rebirth, not revolt but Renaissance The Sangha is meant to be essentially

a Movement of Renaissance.

It has a note of protest against dead customs and creeds, against conventions which repress and insincerities which stifle the soul. But the movement is not essentially one of revolt or rebellion. It is easy to understand why, in the West they want to break away from creeds and traditions; for creeds of

the churches are in conflict with the new spirit of science. In India the truth has been taught, again and again, that there is no conflict between religion and science. Religion is the science of God. The Hindu scriptures refer to religion as Brahmavidya. Here in India, then, you need not break away from the Ancient wisdom but should understand and appreciate and apply to modern conditions the spirit of culture and nature-communion and inwardness and idealism which made India young and vital in the long ago. Stifling customs must go. But national traditions have a value in educating the people. Evolution transcends, and therefore, absorbs but does not repudiate values of the past. To understand our ancient past is to build for the Future.

I want the Indian Youth Movement to be an expression of India's own Ideals, India's genius, India's individuality. The German Youth Movemnt has a number of beautiful features such as love of simplicity, sense of discipline, institution of excursions, inspired by a patriotic spirit of service of the village. Do not forget that the same German Movement is developing a dangerous tendency. In Germany they talk of "the cult of the naked." Many young Germans are "naked culture" enthusiasts and see no use for clothes. Young men and women may be seen naked bathing together in the lakes and without a stitch of clothing, making themselves "happy" on the shores and in the forests. These young enthusiastic advocates of the "cult of the nude" even urge that nakedness adds to beauty! The cult of the naked is becoming dangerously popular with The German Youth Movement. The Bharat Yuvak Sangha emphasises the ancient Ideal of Brahmacharya. LI wish to see the Indian Youth Movement built in the spirit and ideal of Brahmacharya. "Youth Renaissance" then is the word I use, -not "Youth Revolt" And, be it remembered,

that by Youth Renaissance I mean no mere revival. Man is creative.

Youth is Shakti.

Youth is the Energy of Renewal. Inheriting the wisdom of the Rishis, inspired by Indian Ideals, work together to help in building up a New, a Greater India. Open a new epoch in the history of India. The message of the Bharat Yuvak Sangha is essentially a message of creative shakti. Sons are ye of the Eternal. Young men have said to me: "We have no money: we are not known; we are weak; what can we do?" And I say to them: You have no money; yes: You are not known; yes: But say not you are weak. A mote may well say, the mighty sun is mine. A note of song may well declare: The Blessed Song of the Lord is mine. A spark may well exclaim, the Flame is mine! In you, young men, are locked up hidden forces! In you slumbers a great shakti!

Release it, -set free the hidden forces; and India will thrill from one end to the other. Sons of the Flame are ye! Awaken the hidden fire and fill the waiting world with a new glow. Be creative! "The world belongs to the Energetic"said Emerson. He was a Rrishi in tune with the ancient He voiced anew the Doctrine of shakti, Rishis of the East. when he said:-"The world belongs to the Energetic" Yes,—the world, the new world to be,—New India, New Orient, New Occident,-must incarnate creativeness, a new hope, a new faith, an immense optimism, a new energism. Progress in any line comes from some new awakened shakti. Current education has, I humbly submit, failed because it does not wake creative shakti. Current education is an imitation. But it makes for keenness, you say? Yes,the keenness of a sharp knife that cuts and sunders! The nation needs the shakti that unifies, binds, and builds. Current education is a

Cult of Separation.

Look at the English-educated! What a gulf between them and the great mass! Current education has, in some measure, sharpened the intellect. But a sharpened intellect that divides us from the village-folk and helps us to trample upon the divinity of the poor and, at best, teaches us wordy 'patriotism', surely, is not a thing to be proud of. The essential thing is not sharpened intellect but a loving heart. Out of it are the great issues of life. An American magazine once portrayed President Wilson as a "great intellectual machine." And Wilson reading that article rightly remarked:—"It is no compliment to me to have said that I am only a highly developed intellectual machine!" In Ashramas of the Sangha young men are taught to grow in the life of shakti.

This life is one of integration. Body, mind, feeling, will and soul,-all these were brought together in one beautiful synthesis in the day when India was truly great and vital. India fell in the day when the integration was disturbed. Matter was despised; the physical was sundered from the spiritual. Our Youth Movement aims at their re-integration, a synthesis of the physical with the mental, emotional, and spiritual. For matter and spirit are not enemies but modes, phases, of the One shakti, the one life. Spirit blesses matter, giving it form and beauty; matter behaves in with laws and so expresses mind and, indeed, the case of electricity, shines as a symbol of In the Shakti Ashramas of the Sangha the importance of physical culture is recognised and young men are taught games, asanas and breathing exercises. Personally, I value games more than examinations. The examination machinery grinds. Age for age, Indian schoolboys are physically inferior to British and American girls ! "There is more in man than the breath of his body", said the great seer of science, Darwin. Yes,—man is more than the body. But man must take care of his body, or his soul must suffer also. What is true with regard to an individual is true with regard to a nation. And one cannot, at this stage of our national life, emphasise too much the value of

National sports.

In Ireland, thousands attend the Annual Irish athletic exhibitions, and the enthusiasm is great. In Germany the new youth-movement has emphasised the value of outdoor life: and you may see young men and girls climbing up mountains and moving out on excursions walking many miles without being tired. In Japan, games are compulsory not only for students but also for teachers, and students are asked to walk in winters, snow: when they complain that it is very cold, their mothers tell them: "No fire for you! Run in the sun and be warm:" So are the students of Japan trained in the school of hardness. Indian students, specially when they enter college, have a tendency to soft living. It is time to emphasise that what is needed is education for manhood. Be strong; - is the motto for the Indian student. Physical discipline is essential to national advance. At the Sunday classes of the Sangha biographies of some of the great ones of history are studied. The heroic is a spiritual principle. The heroic is a creative shakti. India has suffered much from false fatalism; a wrong idea of fate has devitalised the people. "I will take fate by the throat" wrote a great German musician. Young India needs the inspiration of this idea : "I will take fate by the throat." Young India needs to understand the ancient truth that man is essentially creative. To Arjuna who in despondency had thrown down his weapons, Shri Krishna said: "Uttishtha Parantapa," "Stand up O, Arjuna!" Shri Krishna's teaching needs to be re-proclaimed to-day:

"Stand up! Parantapa!"

With this voice, indeed, is eloquent the life of every hero. We have in one of our Ashramas a Hall; we call it the "Hall of Heroes." On the walls of this Hall are put up pictures of heroes and sages of different climes and ages. For heroes and sages are not the monoply of India. The West, too, has her Rishis. The Ashrama members are asked to develop international outlook and cultivate respect for the sages and saints and heroes of East and West. This international outlook, let me humbly submit, is essential to the New Civilisation which you must help in building. The Shakti Ashrama in Rajpur, indeed, is a school of international contacts. Young men are drawn to it from different parts; then, we have two gifted American ladies; and this year we had the previlege of welcoming to the Ashram Prof. E. Horwitz of New York and Dr. Weisl of Austria. The world's hope is not in aggressive nationalism of hate but in a new international vision of the

Family of Nations,

the Brotherhood of man. Let every one of you say: "All the heroes of East and West are mine. Sri Ram is mine but also Abraham Lincoln; Shri Krishna is mine but also Mohammad; Buddha is mine but also Jesus; Guru Gobindsingh is mine but also Garibaldi." In the words of the great English poet, Wordsworth:—

There is

One great society alone on earth:—
The noble living and noble dead.

The Sangha believes in the value of modern science. It is a shastra, a Scripture of God's revelations to the modern man. The Sangha believes, also, in the wisdom of the Rishis. It, too, has a message for the modern world. In our Ashrama at Rajpur the Gita as a scripture of Shakti is studied and lectures are given on Comparative literature and Indian ideals. Indian culture is a

vehicle of the Spirit of Wisdom. We must not, we cannot, rewrite the past. The Spirit of the Ages is creative and we must build an India such as may be greater even than she was in her ancient past. We must build for the future. But just on this account we need the inspiration which comes of knowledge of the periods of vitality in our history. Denmark lay defeated! Then appeared one of her great men, Gruntwig. He started a movement of Folk Schools; they concentrated on literature of the past and so revitalised the spirit of the people. Our schools and colleges need the inspiration of ancient culture; am I wrong in speaking of them as prisons? The Gaelic movement revived the ancient culure of Ireland and so created a new respect for the A new respect for India will be evoked in the day Irish Nation. the world understands the deeper values of Indian culture and Indian ideals. Study them, -I say to the young. Do not be carried away by the glitter and glamour of the baby-civilisations of the West. Bernard Shaw, -an able critic said the other day that Western Civilisation had no future.

Western civilisation is sick.

There is a great German thinker. He has specialised in the philosophy of history. I regard him as the greatest thinker, the profound interpreter in the domain of history. His name is Spengler. He has written a wonderful book and I would ask specially those of my countrymen to read it who are carried away by the glamour of Western civilisation. The name of the book is "The Decay of the West." It is a book which should do good to those who think that India should imitate European countries. The strongest criticism of the view that India can only win her freedom through imitation of Europe may be found in this book by Spengler:—
'The Decay of the West.' This one book sums up a library of books. Every para is packed with historical information. I marvel at the man's scholarship. He has compressed the net result of many years' studies and reflections in this one stupendous volume. And he arrives at the significant conclusion:—The

Civilisation of the West in the decay! "Winter has set in," says Spengler. A new spring is needed. Yes,-Western civilisation needs a reinforcement, a new vitality, a new shakti. European civilisation lies exhausted. I refer to the view of this great interpreter of the philosophy of history in order that you, youngmen, may consider more carefully the problem of India. The problem cannot be solved through imitation. There is another great thinker. His name is Count Keyserling. He has travelled widely. He came to India some time ago; and he has written several books, one of them being a critical study of the situation in Europe. He, too, holds that Europe is exhausted. His great book 'The Travel Diary of A Philosopher', in two volumes, has chapters inspired by faith in the wisdom of the East. And his book named the "European Spectrum" is a careful criticism of European civilisation. He believes a new light must come again from the East. One of the qualities our Shakti Ashramas seek to develop in young men is self-confidence. Self-confidence, not vanity. For much there is which we must learn of the West. Let us sit at the feet of Europe to study science, technics, organisation; but let us not sit as beggars. We shall get from the West; we shall, also, give. An indispensable condition of true internationalism is appreciation of the genius of your own nation. I plead for new integration of your minds with your Community and nation. I ask you to have confidence in your inspiration. The path of imitation is the path of weakness. I want you to be men, shakti-men, creative men. Therefore keep clear of Imitation. Inheritors of Bharat-Shakti! have confidence in the genius of your nation, the individulaity of your country, the personality of your people. For a nation, like an individual, has a personality. Have confidence in the ideals of India. Be true to them in daily life. Understand what is deeper than controversial or constitutional politics,-

represented by her seers and sages and saints. The notes of this movement,—the truly Indian movement,—are simplicity

and spirituality. And that word 'spirituality,' I know, is repugnant to a number of my countrymen today. Some have said to me in all seriousness :- "Abolish religion to save India." I do not blame them. Sectarian conflicts have sullied the name of religion. And have not the Bolsheviks abolished Christianity? Let India follow suit, -argue a number of educated Indians to-day. Many, indeed, of the educated nationalists in India are disciples of the West. And in modern European states religion is largely suppressed. Will India suppress religion? Yet the remedy of abolishing religion may be worse than the disease. In abolishing religion, you may abolish India itself! India, I humbly submit, will not follow Europe's way; the Indian, whether Hindu or Muslim, is essentially a religious animal. It seems to me each community must develop a Religion of Reverence for all prophets and of Service and Patriotism, - saluting India as the one Mother at once of Hindus and Muslims. Hinduism will not surrender to Islam; Islam will not surrender to Hinduism; but the orthodoxy of each will undergo radical transformation, and both will teach their devotees that they all are one another's in One God, One Humanity, one Indian nation, and one loving fellowship with the poor. India's saints and poets have, age after age, declared, the One is the God of all, and that His Light shines in all religions and all races. Reverence for all religions and prophets,-is what our Shakti Asharmas endeavour to awaken in the hearts of young men. Reverence, not mere tolerance. reverence which, as Mark Twain said is "respect for another man's God." India's place in the great family of the nations will be determined by the measure of her loyalty to her spiritual idealism, her witness to the divinity of man, her wealth of the wisdom India's leadership will not be of money and exploitation; her leadership will be of service and spiritual idealism. To young men studying in different colleges I say:-Remember that education is essentially the leading forth of the soul and therefore the discipline and development of the soul's vehicles,-the bodily senses and emotions and the min l. We live by affirmation, not by negation. God is the deepest affirmation of life. Indeed, the most dynamic part in the history of India is the part played by religion, Nor may you explain the world's history without religion. Bernard Shaw rightly says:—"Civilisation cannot survive without religion." The ancient word Dharma is significant. This is how dharma is defined in the Vaisheshika:—"Yato abhyudayanihshreyasa sidhih sa dharma" "what makes for advancement in this world and Attainment in the next,— that is dharma." Dharma is

The Law of Advancement and Attainment.

Dharma is shakti. Far, then, from asking you to eliminate religion in the name of nationalism, I say to you: - Make love of India a part of your religion. Our nationalism will be purer, richer, nobler, more dynamic in the day we appreciate and act up to the teaching of Shri Krishna to Arjuna: - "Whatever you do, do it unto Me." The national movement in India will be invincible when we shall see in it the urge of a Divine purpose. I plead for a new nationalism, - one which may be inspired by the ideal of spiritual democracy. A bigger and nobler ideal this than the socialist ideal. For socialism builds at best from without, not Socialism does not go deep enough into the root of from within. the creative life of nations. Socialism takes up a section of life,the economic, - an important section and one we must not neglect. But we must remember, too, that life, in the fundamentals, is a spiritual process. This gives an inner continuity to the life of India, the life of humanity. Young men! I ask you not to surrender this immortal heritage of India, - the sense of the Atman, the One Eternal Self, the Spirit of creative evolution.

With this sense of the Divine, this appreciation of the genius and ideals of India, this reverence for all religions and prophets

and heroes of humanity, take up the

Torch of Service

and go to the village-folk who wait for you. The sangha is meant to be essentially a Brotherhood of Service. The sangha

believes that India lives in her villages. The Sangha believes that the nation must be built up from the bottom. The Sangha has a Village Uplift scheme which there is no time to expalin. Hunger, poverty, illiteracy, insanitation have devitalised the village folk. Their health-conscience is weak; their knowledge of the modern world-forces is nil; their understanding of the Indian ideals is poor; rand piteous is their struggle for daily bread. Saviours of the villages are needed. To save them is to save the nation. They are the ancient roots of Indian life and civilisation. An ancient Vedic text says-"The root of the tree maintains the life of its trunk; so long as there is life in the trunk, the branches bear the foliage. is the root of our national life. But we have starved the root. We have trampled upon the claims of the villager. Patriotism is not noise, nor sentimentalism. It is shakti we need to win freedom. Therefore I humbly suhmit that every town, every village should have a Shakti Ashram to bring together some for the service of the poor. Tell them of the value of Indian history and the Indian ideal. Tell them of the growing world forces asking for India's future and India's mission to the nations. In any practical programme for India's freedom, the emphasis, I humbly submit, must be not on "Council debates nor paper resolutions of political or Youth conferences but on inner creative shakti expressing itself physically, mentally, morally. Build up healthy strong bodies: use the energy of mind and character in the fruitful channels of co-operative rural re-constructions; train yourselves in the school of hardness and humility; and be readylto offer in gladness your very life as a sacrifice to Him who hath sacrificed Himself to nourish the thought and life of Humanity. In a rich, vital, dynamic, spiritual idealism was the secret of India in the days of her greatness. And in high noises of the day, methinks: I hear a voice coming from the Silence, a voice which says:- "Today as of old an inner shakti is needed to make the Nation free! For freedom is a child of shakti. Three years have passed since I first came to your great Province in Behar. It was my privilege during my stay in Patna then to come in contact with many Beharee youngmen. Rich were they in simplicity and love. Near Patna is the beautiful Fortress of Rajgarh. There did Buddha spend a number of years in meditation on the mystery of Life. And there is a rock-cut place, a cave, named Sonbhandar ("Goldstore"). With it is associated a beautiful little story. The story says that within this cave lies hidden plenty of gold, but that none can open the cave-not even the cannon ball, none but Buddha; for he will come again, according to the traditional tale; and when he comes again to India's hallowed earth, he will, we are told, visit the Sonbhandar, and he will open it and spend the rich treasures of gold lying there for centuries. He will spend them in the service of the poor; and a new age will then begin. To me this story is a beautiful parable symbolic of a great truth. For in the heart of every one of you, youngmen! there is a Sonbhandar, -a Treasurehouse of Love. Open it I say! Open it and spend the store of your knowledge and love in the service of the poor. And believe me, you that are young will break the Mother's chains. And you will be among the builders who build a mighty temple, the temple of New Liberty !

A STUDY IN VEDIC POLITY

Evolution of the State.

PT. PRIYAVRATA VIDYALANKAR.

HE state can not reach its prefection at once. A group of men living together somewhere would not organise a perfect state as instantaneously as a magician with his magic wand produces a mango tree and presents its delicious fruits to the amazing spectator to touch and eat. The state requires time to come into existence and attain its ideal perfection. It grows like a seed and through gradual evolution arrives at its perfection after a long time. In each and every walk of life man obtains perfection only after a long period of gradual development-nowhere does he reach the goal in the twinkling of an eye. This truth holds good in the establishment of an ideal state. Men begin to live together somewhere. Their relations gradually grow complex. This complexity in their relations is due to the increase in population, the widening diversity of fields of activity and the consequent multiplicity of people's interests. Conformably to the stage of development which this complexity in relations has reached, some agency is required to come forward ad undertake to remove the conflict between divergent interests of different parties. This agency may according to the stage of the development of the society be a single individual or a group of individuals, risen by themselves or elected by others. In persons who are not elected but have risen to power by themselves, persons who somehow gain superiority over others and keep them under their control by force of arms, the primary idea is not to smoothen the conflict of interests among men. In them presonal ambition reigns supreme. In order to fulfil their own ambition they have also to undertake to smoothen the conflict of intersts in society. That such persons should become the heads of society is but natural and in the fitness of thing at that primary stage of social development. The state gets more and more complex as the society grows more and more complicated, and relations among men become more and more subtle. At last, after a long period of gradual evolution, the state attains to a state of perfection.

The Atharva Veda viii. 10. teaches how in different spheres of the universe the virat or chaotic state changes into cosmos—how perfection is attained in those spheres by a long process of gradual utkranti or evolution. The first paryaya of 13 verses, of this hymn treats of the evolution of the state. It describes the principal stages of its development as follows:—

विराइ वा इदमय आसीत्। तस्या जातायाः
सर्वमिवभेदियमेवेदं भविष्यतीति ॥ १ ॥
सोदकामत् सा गाईपत्ये न्यकामत्॥ २ ॥
गृहमेधी गृहपति भवति य पवं वेद ॥ ३ ॥
सोदकामत् साहवनीये न्यकामत्॥ ४ ॥
यन्त्यस्य देवा देवहूति, प्रियो देवानां भवति य पवं वेद ॥ ५ ॥
सोदकामत् सा दक्षिणाग्नौ न्यकामत्॥ ६ ॥
यज्ञतीं दक्षिणीयो वासतेयो भवति य पवं वेद ॥ ७ ॥
सोदकामत् सा सभायां न्यकामत्॥ ८ ॥
यन्त्यस्य समां सभ्यो भवति य पवं वेद ॥ ६ ॥
सोदकामत् सा समितौ न्यकामत्॥ १० ॥
यन्त्यस्य समिति सामित्यो भवति य पवं वेद ॥ ११ ॥
सोदकामत् सामन्त्रणे न्यकामत्॥ १२ ॥
सन्त्यस्य समिति सामन्त्रणे न्यकामत्॥ १२ ॥

The first verse says:—"In the beginning there was virat. All creatures feared virat, lest it should continue for ever." The word virat or viraj here means, if interepreted in accordance

with the context, the absence of raj or ruler (fa+tia). * According to the verse in the beginning of creation there was no government or state, no relations of ruler and ruled. In the beginning of creation when only a limited number of men might have been created, such a state of affairs is but natural. The second verse says:—"virat (वि+राज) evolved into garhapatya." It means that the virat state—the state of absence of any sort of government-could not stay longer; it was followed by the garhapatya state. In the virat state no kind of relations of ruler and ruled existed - all men were scattered, as it were, for want of a social tie. In this chaotic state men were unable to look to and safeguard their interests. To avoid this undesirable state of matters, men began to bind themselves in the relations of wife and husband, father and son, brother and sister etc. Thus they began to look to their interests under the guidance of grihapati or the head of the family. The garhapatya state thus seems to be the state of the supremacy of the grihapati, the family head. † The fourth verse says :- "Garhapatya evolved into ahavaniya." With increase in population, the number of families, too, went on increasing and their interests became complicated. Those families under their gripapatis, began more and more to quarrel with one another. These families gathered together into a kind of panchayat and thus managed to protect their interests against other hostile This union of families for mutual help seems to be families. the ahavaniya of the verse. ‡ The present day village panchayats of India can lend some help in forming the idea of an ahavaniya. These Panchayats, consisting of family heads, hold

^{*} विगतोराट् यस्या ग्रवस्थायाः सावस्था विराट्।

[†] गृहपतेर्भावो गाईपत्यम् ।

[‡] ग्राहूयन्ते गृहपतयोऽत्रेति ग्राहवनीयम् ।

their sittings at times for the purpose of quieting mutual disputes of families and finding out means for their progressive welfare. The sixth verse says: - "Ahavaniya evolved into dakshinagni." After the ahavaniya state came the state of dakshinagni. To understand the meaning of dakshinagni let us study the structure of the word. It is composed of two words dakshina and agni. Dakshina means a clever person. It means also strength or power. Hence the word dakshina, which is derived from daksha, would mean a clever and strong person. Agni a means a leader, a chief. Hence the compound word dakshinagni would clearly mean a clever and strong chief. With the increase in population the ahavaniyas also went on increasing, their interests increasing along with their number. Those ahavaniyas began now to quarrel with one another. To suppress these quarrels there a rose some clever and powerful personality who brought several ahavaniyas under himself. This is the dakshinagni state. The dakshinagni state can come to exist in two ways. Either, the ahananiyas themselves may elect some clever and powerful individual from amongst the family heads as their chief and decide to follow his leadership in all matters of vital importance, as fighting with other ahavaniyas and safeguarding their own interests, or some clever and strong person might by the exercse his personal powers bring several ahavaniyas under his sceptre and lead them as he chooses. Both these ways are natural. The eighth verse says: - "The state of dakshinagni evolved into that of sabha." With the increase in population the number of dakshinagnis also will go on increasing. The society meanwhile becomes much advanced with respect to trade, commerce and industries. Simply dakshinagnis do not now suffice to control the society and keep it in equilibrium.

व. श्राप्तः कस्मादग्रणीर्भवति, निरुक्तम् ।

Some more powerful ruling institution is required to fulfil this purpose. With physical force at its command it should have capacity enough to understand the feelings of different ingredients-constituencies in electoral phraseology-of society. And this is why it is composed of members elected by the society. This institution is called Sabha. The sabhapati or the head of the sabha will be called the Raja of the territory under its jurisdiction. The word sabha is derived from the root "bha to shine" with the avyaya sa before Hence its literal meaning would be "shining together equally" Thus a sabha would be that gathering of men where persons shine together equally, i. e. give vent to their thoughts, inorder to arrive at beneficial decisions unanimously. ‡ Thus the society begins to be governed according to the decisions of the sabha. To form an idea of sabha we should have before us the modern Legislative Assemblies of the United states of Amercia and India, and the House of Commons of England. The tenth verse says: - "Sabha evolved into Samiti." Samiti seems to be an institution like the Upper Houses of modern Legislatures. The word Samiti comes from the root "in" to go with the avyaya sam before it. Hence its literal meaning is "gathering together of men in an efficient manner." Thus a samiti would be that assembly of men, where they gather together in an effecient manner in order to arrive at beneficial decisions unanimously. * Sam of the samiti, meaning efficiently, indicates that the members of samiti should be hersons of higher qualifications than the members of the sabha. The constituencies of the members of the Upper Houses of modern Legislatures, as the Senate of United States of America and the Council of State of India, too, are higher

[‡] सह भान्ति जना एकनिर्णयार्थं यत्र।

^{*} सम् सम्यक् यन्ति जना निर्णयार्थं यह ।

than those of the members of the Legislative Assemblies, which in other words means that the Senators or the Councillors are men of higher qualifications than the members of the Assemblies. In a comparatively less complex state of society only one House of Legislature can suffice. But in a highly complex society the second House also is necessary. And thus samiti comes after sabha as a most requisite institution. The twelfth verse says:—"samiti evolved into amantrana:" Amantrana is the final stage of development of the state. Amantrana is an institution like the modern League of Nations. The Amantrana is required to keep different nationalities in harmony with one another. Amantrana means inviting. Different countries are invited to participate in it wherefore it is called Amantrana. The Amantrana will be dwelt upon in detail later on.*

The first question that suggests itself to a student of Political Science is - how did such a thing as a state come to exist on the earth? Political Science is one of the many subjects that the Vedas teach to humanity. They will teach this Science till the end of the world. The mind of the Vedic student of Political Science will also confront the question as to the method of the appearance of the state on earth. The paryaya above treated of serves to answer that question by mentioning in a brief but comprehensive manner the principal stages of governmental evolution. At other places the Vedas concern themselves with the ideal state of perfect development.

Some might object here that if the Vedas were vouchsafed to humanity in the beginning of creation to suggest to them the right solutions of all the vital problems of life and if the idea

^{*} The verses 3, 5, 7, 9, 11, and 13 speaks in a commendatory manner (प्रयंगदरूपेस) of garhapatya, ahavaniya, dakshinagni, sabha, samiti and amantrana respectively.

of the state also was set forth in them, how can the gradual evolution of the state inculcated in the sukta quoted above be true? Why did they not establish the ideal state in the very beginning? The answer to the objection is this: The establishment of the state depends entirely on the development of complexity in the relations of people. In the beginning of creation the number of men was limted consequent and by complexity in the mutual relations of the people was who limited. Even after receiving knowledge of the ideal state through the Vedas they could not establish it owing to the smallness of their number and consequent absence of complexity in their relations. A dozen men living together in a place cannot establish an ideally perfect state, however perfect their knowledge of Political Science may be. They do not feel actuated to establish any state worth the name on account of the smallness of their number and absence of complexity in their relations. The state grows gradually through the stages of garhapatya etc, in accordance with the multiplication of the number of people and relatively increasing complexity in their relations and after a long time it attains perfection. And the ideal of a perfect state has been set forth in numerous places in the Vedas as we shall see gradually in the chapters that follow.

THOUGHTS ON NATIONALISM

BY MRS. CHANDRAWATI LAKHANPAL, M. A.

ATIONALISM is a modern phenomenon. The Greeks and the Romans never thought of uniting themselves into a Nation. During the Middle Ages the Cosmopolitan Ideal held sway. The Romans stood for the World-State. The ghost of the Roman Empire ruled over the whole of Europe; Germany, France, England, Spain-all were under the Romans. There was therefore a sort of political unity, but there was no life. Latin was the language of the Church, Education and Conversation among the big people. There was no such language as English, nor was there yet developed any other popular dialect. The English were powerless to defend themselves even against the neighbouring bands of Scottish marauders. Not in England alone, but everywhere there was a lack of inspiration, a lack of life. But the advent of the 15th century announced the dawn of a New Era and by the end of the century, this wave of 'New Light' had swept over the whole of Europe. During this period we witness many Nationalities arising. In every community there was a National awakening. The result of this National consciousness was that the English first became a Nation. The fear of the English helped the French people in uniting themselves. The pressure of other countries turned Germany, Italy and Russia also into Nations. In the 19th century Turkey had also learnt to feel itself as a separate entity. The same gospel of Nationalism is now being preached in India also. The wave of Nationalism had spread fast over the world. It could not have been checked. The creative energy of people, which had lain dormant in the Dark Ages,

burst forth suddenly into life on new soils in the period of their Renaissance.

The growth of Nationalism is modern, but its development is old and perfectly natural. It has its root in life. It springs At the outset the existence of different groups from within. of people cannot be denied. The differences of Race, Territory, Language, Religion and Character-all contribute to it. Every one of these promotes its development, though none of them is singly indispensable to its growth. The National sentiment initially rears itself on a Territorial basis. Common Political, and Economic Aspirations develop this feeling further. Nationalism tolerates even the diversity of Religion and flourishes inspite of it, if the latter does not interfere with Politics and Education. And thus it goes on establishing unity in diversity, bringing into prominence the indispensable common interests that go to unite a people and pushing purely private matters of life into the background. Thus Nationalism has evolved itself in other countries with rapid strides. In India the growth of Nationalism is rather slow, for here Religion is proving inimical to the National interests of the country merely because here it is no longer confined to the private life of Man. Then another but a very important Problem viz the Problem of Race confronts India, which it has to solve before it can hope to gain National Unity. 'Her problem is the problem The West has never paid miniature. of the world in attention to it and when confronted with it, has always tried to make it easy by ignoring it altogether. But India is not so favourably situated as regards the homogeneity of races. It is too vast in its area, and too diverse in its races. The Race Problem is one which she cannot evade; and as a matter of fact she has realised her responsibility to solve it though it should be admitted that a full measure of success has not yet been achieved in this direction.

How does Nationalism stand in relation to Internationalism? One is not opposed to the other. Nationalism is, on the other hand, a step towards Internationalism. The former means the perfection of those elements which go to constitute the latter. And the perfection of parts will lead to the perfector of the whole. The League of Nations was the first attempt towards Internationalism. But it proved a hopeless failure only because of a flaw in the texture of Nationalism itself. Further attempts also are likely to prove futile, if Nationalism has not been established on a sure and sound basis.

Nationalism on right lines becomes a source of immense good to Mankind. Turning to history we find numerous instances showing what a vast amount of liberation it has brought about in the world. What was Turkey before the second half of the 19th century? Merely a geographical'expression? It had no literature. Its history was the history of of its economic degradation. The Balkan States were merely deserts under the subjugation of Turkey. But their Political Freedom meant the regeneration of the whole of their Nation-Then it was after becoming a Nation that Germany was able to give lead to the world. The rise of the National Sentiment leads people to unite under a common Government. A Government which is of the people's own making will give them liberty of thought, liberty of speech and liberty of action. In fact the national Government is the surest possible guarantee of peace, order and happiness. It alone works smoothly and peacefully and brings the greatest amount of freedom. Besides, it gives the people ample scope for development on their own characteristic lines, that is to say, for real self-expression. England developed a world Constitutional System and France a unique renowned Requblic. A National Government also helps to bring out the talents of the people. Different people are gifted with different tastes - one has a taste for science, another for philosophy, another for art. Similarly different Nations are gifted with different talents which they can develop only if they are given proper scope. Greece enriched the world with her Art and Philosophy. England developed her notable system of Industrial Organization. France gave her Ideals to the world Germany her Science, Holland her painting and Italy gave a Mazzini – the very fountain-source of the Gospel of Nationalism. It is doubtful whether the Civilization of the world, would have been what it is today, had there not been the Sentiment of Nationality.

The last but not the least merit of Nationalism lies in its calling out the best energies of a people. People of one Nation have common interests and common ideals. Naturally they feel themselves as one. Bound by a common tie and inspired by a feeling of unity they would do everything for their countrymen; they would even sacrifice their life for their country. It was this spirit which moved Raleigh and Drake to perform miraculous adventures. It was this again which led Shakespear, Spenser and Milton to soar to the heights of the Impossible. It was behind all the Adventurous Zeal of England. It was at the back of all English Literature. It scarcely contains anything detrimental to the progress of Mankind, nor is it opposed to the spirit of Internationalism. It springs out easily, naturally. It is a step towards Internationalism and a spring from which the Civilization of the world continuously draws its inspiration.

But the picture has another side also. This other aspect of Nationalism is positively unpleasant—even ugly. It is here that Nationalism becomes the source of the greatest evil—an organised system of selfishness and exploitation. But a fine line of demarcation separates Nationalism proper from the

narrow, fanatic type of Nationalism. In its excess alone Nationalism becomes ugly and contemptible. But anything carried to its extreme would become detrimental. Nationalism, too, if it were to be taken to the extreme limit, might become tyrannical, oppressive and imperialistic. But this defect is curable. Let every country become a Nation and the abuse of Nationalism will disappear. Let there be none to oppress and oppression will cease. A Nation in a real sense cannot be kept under the subjugation of another Nation. The English defeated Germany, but they could not think of annexing it. But in similar circumstances Africa—the country of "No Nation." was annexed. Again Germany could not annex Belgium because the latter was a Nation and Germany knew well the vast strength which the latter possessed. instance of India is enough to show that the Sentiment of Nationality is life and health of a people and that every country desirous of maintaining its individuality must recognise its immense importance in the world as it is organised today. It is clear as daylight that the disadvantages, the insults, the sufferings which fall to India's share to-day, are the penalty she has to pay for not being a Nation. Her salvation lies in her becoming a Nation. She will then claim an equal footing with the other Nations of the world. Then alone she can reveal her hidden glories and then only she can contribute her quota to the civilization of the world and to the progress of humanity.

But the Nationalism which India aims at will be of another type. It will not gloat over the feebleness of its neighbours. Its patriotism will not thrive at the expense of other Nations. It will not be the voice of a thundering cannon sending a thrill of terror into the breasts of the weaker Nations. India's "Nationalism" will be nationalism tempered with a feeling for

Mankind. It will be a Nationalism which would have regard for the general mass of humanity. This kind of genuine Nationalism is desirable not only for India but for the whole world. A Nation will then serve itself and will also have an ambition to serve Mankind. Itself growing rich, it will let others have the same privilege. When Nationalism will be combined with 'Humanism,' its only abuse will disappear. The ambition to dominate will disappear and with it will also disappear the oppression, exploitation and tyranny of the world. We will then expect peace and happiness and will also expect some International understanding. Nationalism will then undoubtedly be a boon to a country and a blessing to humanity. That will create an atmosphere for Universal Brotherhood in which will our Poet Tagore find the realization of his dreams and Mahatma Gandhi the materialization of his ideals; that will make all Nations live in peace with themselves and with the rest of the world.

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PATERNAL GOVERNMENT

INDRA VIDYALANKAR

VESTERNERS do not like the idea of paternal government. They find it inconsistent with the ideal of democratic or popular form of government. In their opinion, state should not encroach on the liberty of the individual. It should put least impediments in the way of a person's spontaneous growth and development. It should allow individual enterprises in the field of trade, commerce, industries and other such matters to go on, unchecked and unhindered by any legislative measure. The English people are especially opposed to the doctrine of state-interference. They would not permit their statesmen to persue a policy of protection with regard to their internal and external trade. They maintain that external intervention cripples an individual's power of action and self-improvement. Therefore, it is always wise for a government never to meddle in matters which can be left to individuals, and restrict itself to such national questions as those of colonial or foreign policy, establishment of law and order, education, public health, railways etc. etc.

There are others—anarchists—who wish to annihilate the state altogether. But we are not concerned with them here, as their doctrine is preposterous and foolish on the very face of it and is least entertained by any sane political philosopher.

In ancient India, the conception of the state was altogether different. The Crown was regarded as an embodiment of fatherly, motherly, brotherly, in fact of all family relations to his subjects. He was not only a figure-head as the present-day constitutional monarch of England, he was not even a mechanical official head of a soul-less, red-tape government. Thus we read in Kalika Puran:—

अपुत्रस्य नृगः पुत्रः, निर्धनस्य धनं नृपः। अमातुः जननी राजा, अतातस्य पिता नृगः॥ अनाथस्य नृपो नाथः, अभर्त्तुः पार्थिवः पितः। असृत्यस्य नृपो सृत्यो, नृप एव नृणां सखा॥

That is, 'the king is a son to a sonless father, a father to a fatherless son. He is a son to a sonless mother, a mother to a motherless son. He is a husband to a widow; he is parents to an orphan. He is a servant to the helpless; he is riches to the penniless. He alone is the true friend of the people'.

This is a very beautiful summary of the duties and obligations of a king to his subjects. Herein lies the secret of the benevolent monarchy which is so often heard of as prevalent in ancient India. It is a fact that India very seldom witnessed the oppressive terrorism of a Russian Czar or a French Louis. Very rarely did an Indian monarch resort to measures which may be called undemocratic in the present age of civilization.

But why should the idea of paternal government be totally repugnant to supporters of the idea of a democratic government? Where is the inconsistency in the combination of the two? Is it impossible—or to use a more modern phrase—is it unconstitutional for a representative form of government to take fatherly interest in the general welfare of the people?

The writer does not see any reason whatsoever why English or American schools of political thought should find it very difficult to reconcile the idea of paternal government with that of popular government. If a state interferes in matters which promote the greatest good of the greatest number, it is perfectly justified in doing so. For instance, if labour is being oppressed by the iniquitous treatment of capitalists, it is but right for the state to interevene and do justice to the

poor by passing Factory legislation, Trade Union Bill and so on. Again if the people generally do not take real interest in bringing up their children, in their health, education—in a word in their well-being, the state should force them to do so, otherwise it will cease to be a state even, as a state is a "body-politic, a commonwealth, constituted for promoting the common veal of the people."

Paternal government by no means implies usurpation of the rights of the idividuals. A father does not cease to be a father, if the state takes fatherly interest in the general welfare of his sons and daughters. This idea has been beautifully expressed by the poet Kalidasa in the following couplet:—

प्रजानां विनयाधानाद्, रक्षणाद् भरणाद्पि। सः पिता पितरस्तासां, केवलं जन्महैतवः॥

'The parents of the people are only causes of their physical birth. The king is really their father in as much as he brings them up, protects them from enemies and administers justice to them.' This is a true conception of the paternal government.

It is wrong to connect the idea of unreasonable interfrence with that of paternal government. As it is possible for a father to err out of excess of affection to his children, so it is quite natural for a state to commit mistakes in its solicitude to take keen interest in the welfare of the people. But it does not mean that it should wash its hands off the whole affair and leave all matters to the people themselves. The state is there, to be the supreme judge of their actions. Really nothing can or should escape its notice. The state must take lively interest in all the doings of its members and especially see that they are making steady progress. We should confess that sometimes Indian monarchs interfered too much in affairs that were primarily the concern of individuals. We should also admit that democratic institutions, in the sense of a central re-

presentative government, were not common in ancient India, Though there did exist units of village self-government in the country, it is very difficult to point to central legislative bodies such as the Parliament in England or the Congress in U.S. of America, which are based upon democratic principles. The kings had unlimited authority, no doubt, though they did consult their ministers and councils whose functions however, were simply advisory. It is unjust to say that people enjoyed in those times the same rights of franchise etc that they enjoy at present in many free, self-governing countries. To be fair, we should say that democratic principles were not evolved to that extent in ancient India, to which they are now in the age of popular Government. Nevertheless it is undeniably true that Indian monarchs in ancient times were far more benevolent, generous-hearted and liberty-loving than their contemporaries in any other part of the world. In other words they represented far more truly the essence of paternal government,

To cite a few instances, we shall produce evidences as to how Indian monarchs aimed at the general welfare of their people as if instinctively and how they strained every nerve to achieve the object in view. Perhaps some sceptics may see in their good intentions unreasonable and unwarranted interference with individual liberty. Bearing in mind the circumstances that prevailed in those times we should make allowance for mistakes that crept in.

We are fortunate in possessing a complete record of state affairs during the time of the great Maurya Chandra Gupta, viz. Kautilya Artha Shastra-a book more or less resembling Imperial Gazetteers of modern times. It gives elucidating information on the point. That Chandra Gupta was not an absolute monarch is proved by many authentic evidences. He was a Sachiva-ayatta (सिंचवार्य) king,

according to his own confession before Chanakya - his prime minister. There is also no doubt that the administration of various departments in that time was based on sound principles. There was no despotic rule in fact. Yet it is possible that the state might have indulged in uncalled-for intervention in personal matters.

Westerners may find occasion to object to the manner in which the people were shadowed by what may be termed the Criminal Investigation Department at that time. † They may also find fault with the Government's excessive control in the matter of wages and prices in the market. ‡ Further they may disapprove of too much interference in such individual concerns as marriages, religion and domestic life. * Many others may not even agree to the policy of protection that has been followed in the Kautilya's Artha Shastra. § But all these things, at the same time, indicate what paternal interest the state took in the general well-being of the people.

We can form some idea of how the people enjoyed benefits of good paternal government during the time of Chandra Gupta from the following extract which has been culled out from a long description of the Maurya court by the famous greek ambassador Megasthenes:—

"Of the great officers of the state, some have the charge of market, others of the city, others of soldiers, some superintend the rivers, measure the lands as is done in Egypt and inspect sluices by which water is let out from the main canals into their branches, so that every one may have an

[¶] Mudra Rakshas Ch. iii.

[†] Artha Shastra Part I, Ch, xiii.

[‡] Artha Shastra Part II, Ch, xvi.

^{*} Artha Shastra Part III, Ch, i.

[§] Artha Shastra Part II, Ch, xxii.

equal supply of it. The same persons have charge also of huntsmen and are entrusted with the power of rewarding or punishing them according to their deserts. They collect the taxes and superintend the occupations connected with land as those of wood-cutters, carpenters, black-smiths and miners. They construct roads and at every ten stadia set up a pillar to show the by-roads and distances."

Then Megasthenes proceeds to describe the constitution of the well-known six boards of the city, performing various municipal functions, including the peculiar functions of entertaining the foreigners. "To those foreigners they (members of the boards) assign lodgings and they keep watch over their modes of life by means of persons they give them for assistants. They escort them on the way, when they leave the country, or in the event of dying, forward their property to their relatives. They tend them, when they are sick, and if they die, bury them."

ment but it is by no means an unpleasant aspect of the state. If the state can manage to look after the interests of foreigners in the bounds of its country, where is the harm in it? This much is at least perfectly clear from the fore-going evidences that the Mauriya king had nothing but the real welfare of the people in view and he toiled and moiled, day and night, with only one intention viz. to do good to his countrymen. Therefore the following passage from Kautilya is quite intelligible to any one regarding the great Chandra Gupta's paternal government:—

प्रजासुखे सुखं राज्ञः, प्रजानां च हिते हितम्। नात्मित्रयं प्रियं राज्ञः, प्रजानां तु प्रियं प्रियम्॥

India enshrines memories of many other great kings who felt themselves as fathers to their subjects and never failed

[†] Hindu India from Original Sources Part I Page 74.

to do good to them. The names of Rama and Yudhistra need not be mentioned in this connection; they really lived and died for the well-being of the state. Indeed they were incarnations of what is best and noblest in benevolent monarchy. History also records the great names of Ashoka and Harshvardhana. Ashoka was an ascetic on the throne whose very life was a sacrifice for the good government of the people. He was easily approachable by his people and in the discharge of his public duties he never grudged to give even his most valuable time. He had announced in an Edict that "at all hours and all placeswhether I am dining or in the ladies' apartment, in my bed-room, or in my closet, in my carriage, or in the palace garden, the official reporters should report to me on the people's business and I am ready to do the people's business in all places." It is indeed a very sublime idea of the high duty of a king. It shows how fatherly interest can be developed in the affairs of his state by a well-meaning monarch.

Harshvardhana was also like Ashoka a royal monk. He too suprintended all the business of the state personally and was never tired of undertaking long tours in his vast dominion for the interest of the people. In a Ceylone inscription, we read that "he went on a tour of inspection through the three kingdoms of Ceylone, visiting villages, towns, cities, and places difficult to cross through water, hills, forests and marshes."

These illustrations will make it abundantly plain that the prestige of a king need not suffer, should he choose to take paternal interest in the affairs of the state. If he is a real benefactor of his people, he is sure to be respected and loved by them all the more. Similarly, it is wrong to suppose that the executive of a democratic government will lose its dignity, if it comes in direct touch with the people and tries to get first-hand knowledge of their grievances. Tradition preserves

memories of many Indian kings like Bhoja, Vikramaditya, Ranjitsingh and others who went incongnito at night round the capital to ascertain personally the sufferings and sorrows of their subjects. During the time of unforeseen visitations like famine, floods, and epidemics, they personally visited the infleted spots and rendered every possible help to the sufferers from their private and state resources. Less than a century ago we hear of Ranjit Singh of the Panjab, doling out rice and grain, with his own hands to the poor and the needy. How thankful would these poor people have been to their beloved monarch and how proud and great would have been the dignity of the ruler, for having come intodirect touch with his people and having rendered help to them when they needed it most!

The state alone is the custodian of the interests of the poor and the helpless. Orphans and widows can look to none but the head of the government for protection and assistance. Katyayana, an ancient lawgiver of India writes:—

श्रोत्रियाः विश्ववाः बाला, दुर्बलाश्च कुटुम्बिनः। एते राजबला राज्ञा, रक्षणीयाः प्रयत्नतः॥ अनाथस्य नृगोनाथः, अगृहस्य नृगो गृहम्। अपुत्रस्य नृगः पुत्रः, अपितुः पार्थिवः पिता॥

"All Brahamans and house-holders, all widows and children, are like assets to the country and they must be protected by the state. A king is like a home to homless orphans, a child to childless parents. In fact he is father to all."

In conclusion the writer should repeat that there is nothing illogical in combining the two ideas of paternal and democratic governments. All that is meant here is that democracies can, without any danger of lowering their prestige or authority, develop fatherly interest in the well-being of the people and can render immense service to the poor and the needy by

coming in contact with them. The more the spirit of paternity permeates the various departments of a government—whatever be its form—the greater will be the happiness of the governed and consequently the firmer the foundations on which the edifice of the state stands.

DAYANANDA GREATER THAN LUTHER

THE FALL OF THE OCCIDENT.

By T. L. Vaswani

Greater was he than my weak words may tell.

With reverence in my heart I bow to the matchless beauty of his brahmacharya, his tapasya, his singular fight for the truth as he perceived it.

Great was Luther. Dayananda, let me submit in all humility, was greater, in the message at once of his life and teachings.

Dayananda I revere as a'son of shakti,—a mighty man of action,—and therefore one whom Young India should study to gather strength and inspiration for nation-building.

Lonely was his life,—lonely and attractive, lonely and valiant, lonely and heroic, lonely and divinely beautiful. May the day come soon when the Dayananda Anniversary may be celebrated throughout the length and breadth of India as a national festival!

For Dayananda was an ardent patriot; him I salute as a national hero. He preached abolition not merely of untouchability but also of caste. He advocated the claims of *swadeshi*, national language, and national education. He admitted barbers and others of the so-called "inferior" orders to his spiritual fellowship.

And did he not bear witness to Indian culture and Indian civilisation? Their basic principle is brahmacharya, not bhoga. Dayananda was the very incarnation of the ideal of brahmacharya. And he realised that

at the heart of the truly Indian civilisation was the strength of a spiritual purpose. That made India a shrine of culture, a temple of humanity. That made Aryavarta a leader of the nations in the morning of history.

The life and teachings of Dayananda are fragrant with the message of the Rishi-age,—the message of an Indian India. It is the message we need today. For not in imitation but in self-realisation lies the true freedom of modern India. The historian of the future will speak of our century as the century of the Fall of the Occident. For India to imitate Europe would be to go further down the way of Fall.

Therefore I say to the young:— Shun the easy paths of imitation! Be not disciples of the West! Be creative! And build a New India such as may be greater than she was even in the great days of Shri Rama and the Rishis of the Vedic Age!

CONTEMPORARY THOUGHT REVIEWED

PLANETARY MOTIONS IN HINDU ASTRONOMY.

Sukumar Ranjan Das, in a contribution of his, appearing in The Journal of Oriental Research, rebuts the statement of Kaye that Hindu astronomy,—especially the methods used in it to calculate the motions of planets,—shows indication of Greek influence. Writes he:—

Aryabhata was the first Hindu astronomer who had correct notions of the planetary motions and made corrections in the system received by him from earlier sources, specially that of Parasara. Lalla followed his method. He ascribed to the epicycles, by which the motion of a planet is represented, a form varying from the circle and nearly ecliptic. The method followed in the old Surya Siddhanta included in the Pancasiddhantika of Varahamihira is different from that followed in the Aryabhatiya. The same method in its main principle is found in the present text of Surya Siddhanta. Brahmagupta's Khandakhadyaka, though known to have followed the Aryabhatiyam, exactly follows the old Surya Siddhanta in its methods of epicycles.

The Hindus had two methods for calculating the true place of a planet from its mean place, as determined by the rules of the Surya Siddhanta. One of these methods resembles that of Appollonius, with this difference, that whilst the planet moved uniformly in its epicycle, whose centre moved in the deferent concentric with the earth, the epicycle itself was conceived to be variable, circumference being greatest when the planet was in the Apsis (at apogee or perigee; the true and mean places being then coincident), and least when the planet was at a distance of 90° from those points. The other method supposes that, whilst the mean place of a planet is a point moving uniformly eastward, round the circumference of a circle whose centre is the earth, the planet also moves uniformly eastward, in the same time, round the circumference of an equal, but eccentric circle, whose centre

is situated in the line joining the Apogee with the centre of the earth, the distance from it being the eccentricity.

The methods employed by the Hindu astronomers are set forth in detail, from which the conclusion is drawn that;

Hence we can conclude by saying that the Hindu methods of calculating the mean motions by means of epicycles and eccentrics are purely original inventions and are in no way influenced by the Greek methods.

AN OLD FOOTPRINT.

Thus says 'Observer' in The Theosophical Path:

We are accustomed to see in our museums fossilized footprints of animals of early geological ages, dating from periods calculable by hundreds of millions of years; in fact, several species are only known by their footprints, no bones having been found. But in regard to man the case is different, and so the report of the discovery of an immensely ancient human footprint in Cyprus, if authentic, may prove of great significance.

The report comes from that British possession in the Mediterranean and states that during the making of official series of pictures for the 'British Instructional Films' a fragment of rock was found on the top of Mount Hilarion, showing an impression exactly resembling the cavity such as would be made by withdrawing a man's foot from soft material, and the age of the rock is so great that geologists of the Natural History Museum, London, are reported to be of the opinion that the impression, if produced by man, would prove that humanity is many millions of years older than the most ancient human relic so far discovered, for the strata in question belong to the early part of the Tertiary Period, the Eocene, the beginning of the so-called 'Age of Mammals but not of Man.'

This is not the first puzzling object of somewhat similar nature that has come to light in recent years. Six years ago what appeared to be the petrified sole of a carefully made shoe with what looks like a double line of regular stitches round it was shown to several eminent scientists at Columbia University, etc. It was found in limestone of the Triassic period in the humboldt range, Nevada, and was therefore many millions

^{1.} Mr. G. R. Kaye is wrong in assuming Greek influence in an article published in J. A. S. B. No. XV, 1919.

of years older than the Tertiary, and came from the Secondary or 'Age of Reptiles.'

The authorities declared that it could not possibly be of human manufacture because of its age, which might be two or three hundred million years, though "it was the most surprising imitation by nature of the workmanship of man which had ever come to their attention."

Others thought differently, and microscopic examination was made, but no satisfactory conclusion was reached. The reasonable suggestion was offered by those who saw the fossil as a product of human handi-work that there may be some serious miscalculation about the age of the rock in which it was found, and that it is really not so enormously ancient, though far older than any other trace of advanced humanity.

Another singular shoe-story was reported from Hawaii about the same time. The imprint of "a practically perfect Spanish shoe, with narrow toe, waist of the foot and heel being clearly defined" was found in the surface of an ancient lava flow near the ancient city of Refuge, Honaunau.

The city of Refuge was built in the eleventh century and there is no record of a lava flow from Mauna Loa in that direction since that date, yet the first tradition of Spaniards visiting the island does not go back farther than 1575. There is some mystery in this, not yet solved.

ORIGIN OF NUMERALS

The following fresh evidence is adduced by A.A. Kirshnaswamy Ayangar in support of his proposition that the use of what are called Arabic numerals originated with the Hindus:-

The early origin of the numerals must always remain obscure for two reasons:—

- (1) The development of the notation has been very slow, extending over several centuries; and there are no authentic histories available earlier than the commencement of the Muhammadan era, i.e., 622 A.D., while there are evidences to show that the place-value notation in some form was current earlier than this date.
- (2) The positional idea may have flashed in a moment truly divine inspiration to some unknown Hindu genius, who with his

characteristic humility did not care to associate his name, with it as its inventor but ascribed it to god.

Mr. G. R. Kaye is not tired of mocking at this Hindu trait (vide his article 'Old Indian Numerical Symbols' in the Indian Antiquary, Vol. XL, p. 49, and his book Indian Mathematics, p. 31) and makes us understand that the earlier investigators on the subject of numerals were misled by the orthodox Brahmin opinion that 'the invention of the nine figures with the device of places to make them suffice for all values being ascribed to the beneficient Creator of the Universe' (quoted from Krishna's commentary of Bhaskara's Lilavati—vide Colebrooke's Translation of the Lilavati).

In an article entitled 'New Light on Our Numerals,' Mr. Ginsburg wrote, in 1917, "that our common numerals are of Hindu origin seems to be a well-established fact and that Europe received them from the Arabs seems equally certain but, how and when these numerals reached the Arabs is a question that has never been satisfactorily answered." A new light had been thrown on this question by Mr. M. F. Nau's publication in the Journal Asiatique, of an important fragment of Sebokht's writings in which there is a direct reference to the Hindu numerals. But Mr. Kaye has no faith in Nau's evidence (vide his Indian Mathematics, p. 31).

Severus Sebokht of Nisibus belonged to the second half of the seventh century and was a distinguished scholar in philosophy, mathematics and theology. He was the head of a convent in Nisibus, a great commercial centre and had numerous pupils through whom, his knowledge could have been transmitted to other scholars all over Syria. Remembering that Syrian scholars were employed by the Caliphs as translators and educators we could easily understand how the Syrians could have imparted the knowledge of the Hindu numerals to the Arabs along with other; facts relating to sciences. But how did Sebokht come to know of Since the exchange of goods and the exchange of the Indian numerals? ideas always went together, the trader and the traveller were busy agents in the transmission of numerals from the East to the West, and it is not unreasonable to surmise that in an important centre, like Nisibus, of a very extensive trade, different systems of numeration were known and attracted the attention of an intellectually alert man, like Sebokht. Of the Hindu numerals, Sebokht speaks in the following high terms of praise :-

",I will omit all discussions of the Science of the Hindus, a pepole not the same as the Syrians......their valuable methods of calculation and their computing that surpasses description. I wish only to say that this computation is done by means of nine signs......"

DATE OF SANKHYA SUTRAS

T. R. Chintamani writes in The Journal of Oriental Research, Madras:—

The opinion current among orientalists regarding the date of the so-called Sankhya Pravacana Sutras is that it should be considered to be later than the author of the Sarvadarsana Sangraha for the obvious reason that he fails to mention that work. Omission cannot and should not always be regarded as a negative argument. It has been mentioned in the previous note that the Tattvasamasa though not referred to in the Sarvadarsana Sangraha, is still older. A similar statement may be made with regard to the Sankhya Pravacana Sutra also. If the author of the Sarvadarsan Sangraha dose not refer to it, a contemporary and a near kinsman of his refers to the Sutras and quotes one of those Sutras. Madhavamantrin, the famous commentator on the Sutasamhita quotes the following Sutra in his commentary on the Sutasamhita.

अत एव साङ्ख्यैरुच्यते "सत्त्वरजस्तमोगुणानां साम्यावस्था मूलप्रकृतिः" इति ।

P. 407 of the Sutasamhita. Madras Edition.

Now this Sutra occurs as the 61st Sutra in the first adhyaya of the Sankhya Sutras which we have at present.

Madhavmantrin, pupil of Kriyasakti Pandita, the general of the first dynasty of the Vijayanagar Kings, should not be confounded with Madhavacharya, alias Vidyaranya, the famous commentator on the Vedas; he should be held distinct from Madhavacharya also, the author of the Sarvadarsana Sangraha. Madhavarya is the later of the three in point of time.

Madhavamantrin, Vidyaranya and Madhavarya belong to the same period and they were contemporaries. Consequently there is no reason to regard the Sankhya Sutras, now available, to be later than the author of the Sarvadarsana Sangraha.

^{1.} Vide "Sources of Vijayanagara History" p. 51.

THE NEW CHRSTIAN OUTLOOK.

The following is an extract from a speech reported in Daily Telegraph of Dr. Geoffrey Allen, delivered at the Modern Churchmen's Conference, which was held at Cambridge:—

There is no eternal damnation—such a belief is incompatible with the revelation in Christ of a God of Love. There is no future Grand Assize.

There is no reason to expect a return to earth of Jesus in the clouds of heaven. The spirit of Christ comes again wherever and whenever men turn to Him and let His Spirit of love reign in their hearts. The probable duration of the world exceeds imagination.

The Church should have the courage to create anew the Bible. Large sections of the Old Testament might well be rejected; some sections preserved to show the growth of the knowledge of God, and others have a place because they show the special sources of the inspiration of Jesus. To such a Bible might well be added extracts from the historical documents of other world religions.

Echoes of the purely Jewish creed are heard in the gloomy modern slogan. "Millions now living will never die." Popular religion is still disturbed by vague hopes and theories of the coming of the end of the World. Belief in eternal damnation has debased the Christian conception of God and proved an occasion of stumbling to sincere Christians.

HINDU MATHEMATICS.

A. A. Krishnaswamy Ayyangar quotes the following passages from the writings of Western scholars to show the ancient aptitude of Hindus for mathematical thought:—.

The development of the science of language, especially grammar, is also unique in India and dates back to some centuries before the Christian era. Witness the magnificient edifice of Sanskrit grammar due to Panini, the greatest grammarian that the world has produced. In Albrecht Weber's words, 'Panini's Grammar is distinguished above all similar works of other countries, partly by its thoroughly exhaustive investigation of the roots of the language and the formation of words; partly by its sharp

precision of expression....This is rendered possible by the employment of an algebraic terminology of arbitrary contrivance, the several parts of which stand to each other in the closest harmony, and which, by the very fact of its sufficing for all the phenomena which the language presents, bespeaks at once the marvellous ingenuity of its inventor and his profound penetration of the entire material of the language. Here we have an indication of the remarkable aptitude of the Hindu mind for algebraic symbolism with its elegant conciseness, and this is well manifested in the Dasagitikasutra of Aryabhata, which embodies the astronomical tables in a peculiar algebraic notation (vide p. 20 supra).

Further, in one of the Buddhist sacred books, the Lalitavistara, the hero Buddha is made to give out a scheme of names for large numbers, which go as far as 3 and which the hero is prepared to extend unto Mahakalpas by a scale of orders of infinity (which is the tale of all the drops that in 10,000 years would fall on all the world by daily rain.' This reminds us strongly of the sand-reckoner of Archimedes (vide pp. 227-229 The work of Archimedes, by T. L. Heath. C. U.P. 1897)

When the Greeks could devise a sand-reckoner with their traditional names of numbers not extending beyond a myriad (i. e., 10,000), it is no wonder that the Hindus could think of big numbers when they had regular traditional names upto 30. Again, surprises of genius are not uncommon in India. A Ramanujam in the twentieth century, without any proper training worth the name, was able to dream of problems which it had taken a hundred years for finest mathematicians of Europe to solve and of which the solution is incomplete even to-day (vide Proceedings of the London Mathematical Society. Vol. 19, second series). When such has been the case, is it difficult to believe that the sand-reckoner of Archimedes could have been anticipated by a genius like Buddha, who was destined in later years to preach a religion which, of all religions, has the greatest number of adherents and which has influenced the morals and given spiritual comfort to hundreds of millions? (Vide The Travels of Fahien, translated by H. A. Giles, C. U. P., 1923.)

We may also mention that before the Christian era, there existed a tract on astronomy forming the sixth and the most important limb of the Vedas, which gives us an idea of the number work of those early ages (vide Monier Williams' Indian Wisdom, pp. 144, 177), In a very early

document of the Hindus, the Sulva-Sutras in which practical methods are devised for the construction of altars to please the immortals, we find remarkable evidences of mathematical logic and acuteness displayed. It is specially noteworthy how our ancient Acharyas tackled the two kinds of irrationals and by rational approximations, impelled, as Thibaut admits, by the earnest desire to render their sacrifice in all its particulars acceptable to the gods and to deserve the boons which the gods confer in return upon faithful and conscientious worshippers.

All this implies a considerable advancement in arithmetic in very early times. Since the appearance of Mon. Schræder's important work Indians Literatur and Cultur (Leipzig,887), the old view due mainly to Cantor that Indians owe all their mathematics to the Greeks is getting superseded by the sounder opinion that Hindu geometrical theory and conception of irrationals, etc., are entirely original, despite the unwarranted insinuations of Mr. Kaye in his article 'The Source of Hindu Mathematics', J. R. A. S., 1910.,

PHYSICS AND GOD.

The existence of God has sometimes been denied on the basis of revelations made by science. What science brings to light are, says Herbert Dingle in *The Hibbert Journal*, 'relations', not things or beings. The latter are beyond the reach of physical science.

So far as physics is concerned, the one thing that we can at present say about the network is that it can be represented by numbers, real or imaginary. If all our observations were physical, our watchword might be, Back to Pythagoras. But it is not yet clear that all observations can be represented by physical concepts. In order to relate together such observations as the texture of a rock in the Fayum and an elephant in the Zoo, biology has introduced a hypothesis which is not so far demonstrably metrical in character. Nor are the events connected with the migration of birds, the division of cells, and the desire of the moth for the star certainly involved in a maze of numbers. We cannot yet assert that the whole round world is every way bound in a single connecting frame. But it does seem justifiable to extend to the scientific investigation of all events

of the purely automatic type, such as those just mentioned, the view of the nature of scientific truth at which physics has been the first to arrive. In the organic as well as the inorganic world, the scientific method is capable of relating, but not of analysing, observations. Whatever spiritual reality may underlie the events of nature is eternally inaccessible to science.

There can thus be no direct collision between the idea of God and the demands of science. Any apparent clashing that may occur must involve false deductions from the basic principles of one or the other. Whether God be immanent or transcendent or illusory, He must remain for ever unilluminated by the scientific torch. The "single alif" which turns out to be the treasure-house is no clue to the Master.

Whenever science speaks in terms of unobserved existences, it is speaking in metaphor. The ultimate products of its analysis are not of the nature of thing which can be experienced, but of things which can be thought. Its truth is the truth of art, not that of philosophy, and certainly not the truth of which Pilate vainly sought the meaning. It is a fascinating task to trace the relations between science and art as alternative representations of nature, but to venture on it here would take us too far from the main point of this article. It is a subject for independent consideration.

Long ago the greatest of religious teachers declared that the kingdom of God cometh not with observation. Eighteen hundred years later, one of the greatest of scientists declared that he had no need of God on his hypothesis. It is possible to construe the first of these utterances as a condemnation of science by religion, and the second as a condemnation of religion by science, but to do so would be to obscure the vital fact that they are in obvious and perfect accord. We have now reached a much more advanced phase of the controversy between religion and science. Before prolonging a discussion which it is difficult to preserve from partiality and bitterness, might it not be well to see whether the opposing parties are not saying the same thing with differing balance of emphasis?

THE DIVINITY O FLABOUR

It is not simply physical relief that the labourer needs.

The whole outlook of enlightened humanity on labour has

to be changed. Labour is not beneath the dignity of an educated man seeking knowledge. It opens new vistas of observation and experience, through which the Lord of the universe, the source of all being, knowledge and bliss, Sach-chid-ananda manifests Himself. So writes W. R. Lethaby:—

We need to re-invent the world as real life, romance, and adventure, making and doing. Every department of activity has to be reinvestigated by intelligent men; building, coal-getting, iron working, town and railway improving (what messes we have made of them); all the manufactures and crafts, down or up to scavenging, are fields, not only for investitation, but for adventure and life. It is too serious a matter to advise young men who have no resources, and must make their way in our few and repellent forms of money-getting or go under; but probably no young man of independent means could do so well for himself or his country as to go for a time into one of the flelds of labour, or one of the crafts, and what came of it. After six months he would be a marked man, after a year Cabinet Ministers might be asking his advice. This is not speaking idealistically and advising giving up of all and forsaking the world; rather it is suggesting that such forms of experience would open doors into a wider and more romantic world than banking, journalism, and our very civil services. Masonry, bricklaying, carpentry, house-painting, plumbing, have all to be renewed. Weaving and clothing, furnituremaking, pottery cutlery need to be reinvestigated. Cradles, coffins and tombs have to be reformed. If, for instance, "hardware and hosiery" had been in the list of employments which I mentioned, they might have fired some minds that remained dull and dazed by the appeals of finance and the law. Intelligent young men entering into handicrafts, manufacture and trade might found movements valuable to England.

What should we, what shall we do?

First of all we shall have to reconsider the great facts of labour in life. What has life to offer so universal and foundational, so interesting, dignified, and disciplining, so serviceable and generous as labour?

Then we must all try to understand and reverence it in its existing forms, land-labour, coal-labour, transport-labour, all the activities of making and doing-

We must give sympathy and praise to all manual workers, and when possible, encourage them by direct contact and employment. Labour must be seen as noble activity, social service and heroism on the one hand, and as skill and art on the other. Work and Joy must kiss one another. cognition of labour has to be brought into every stage of education. We have to suggest the will to do, to make, to experiment. A flowing tide of production has to be induced. Thought of high quility - that is the notion of art—has to penetrate all forms of labour. We have to enter on a new impetus of creation. Education has to look outside the barrier of books and the maze of words, and to embrace the thought of making things and doing deeds. Even to consider the history of arts and inventions might influence some young people. The minds of the next generation must be bent towards making, experimenting and invention. Experiments in making should be brought into all schools right down to little efforts in infant classes, where the children might make their own toys. Every school and community should have periodical Arts and Crafts exhibitions. Our art schools have to be reformed into centres of actual production rather than for teaching "art in general" which is unknown in the real Alternating, seasonal, and overtime emlpoyments should be encouraged in every possible way. Some years ago a working man told me that what they most wanted really were workshops where they might gather to do repairs and little things for themselves - play workshops, in fact.

THE WORLD OF BOOKS.

Bodhi Dharma. By T. L. Vaswani. Published by Ganesh & Co., Madras. Price As. 12.

Vaswani's is a synthetic vision of India's spiritual life and message. Behind manifold variety of outward expression he finds essential unity at the core. The booklet under review is the latest contribution in this direction. As he himself writes in the introduction:—

The message of the Buddha, as I seek to interpret it in these pages, is not an ism but an attitude, not a creed but a view-point. Speculative systems were built up after Buddha passed away. But the Buddha himself offered the people not a speculative system but his own life-experiences. His whole being vibrated in sympathy with the people. He saw them suffer and wander in the dark. He called himself a "physician of the soul." He said he had "attained the Immortal." And he moved from town to town, from village to village with a message of the Sukhadhama, a message of the Realm of Joy, a message of the Light. "O, the benighted! should ye not search for a torch?"

आर्यपिथक प्रन्थाविल. Translated by Premasharama Pranata. Price Rs. 4. Bound Rs. 4/8/-.

Arya Martyr, viz. Early History of the World, and Evidences of Transmigration have been included in this volume, which appears to be the first instalment of a Hindi rendering of the Martyr's writings—a promise of many more, as all the works of that learned and indefatigable protagonist of the Arya Samaja are too copious to be comprised in a volume or two. Written originally in Urdu, these books have, for the public which they could reach, been serving a very useful purpose. They cover

a multiplicity of subjects, mostly polemical, but some also of a quite non-controversial character. To those interested in the comparative study of religions they are an inexhaustible mine of highly useful and most arduously collected information, part of which is the result of absolutely original research on the part of the author. That the present translation will place this valuable treasure within the reach of Hindi-knowing readers will be a source of satisfaction to all admirers of the martyr's zeal in the cause of religion and truth.

EDITORIAL REFLECTIONS

THE DECLINE OF THE WEST

The bankruptcy of modern civilization is self-evident. Even Spencer and Huxley, with all their optimism, derived from Darwinism and its wide applications, acknowledged this. Now constructive philosophy and original thinking have come into the field and are attempting to give a philosophical interpretation of this progressive degeneration. A remarkable book has made its appearance in Europe during the last decade. The author is Oswald Spengler. An English translation of this remarkable book has appeared only in 1926. About this epoch-making book G. P. Gooch says:—

"Of far greater intellectual significance than the writings of Keserling and Steiner is Spengler's massive treatise "The Decline of the West" the most important and influential work published in Germany during the last decade. The strength and erudition of the book must strike every reader and its bold generalisation stimulate reflection even if they do not always convince."

We give below a few extracts from this remarkable publication in order to show to those, who are for mimicking the West, in what direction the highest modern thought in the occident is moving. Says the gifted writer in the Introduction:—

Systematic philosophy closes with the end of the 18th Century. Kant put its utmost possibilities in forms both grand in themselves and—as a rule—final for the Western soul. He is followed, as Plato and Aristotle were followed, by a specifically megalopolitan philosophy that was not speculative but practical, irreligious, social-ethical. This philosophy—paralleled in the Chinese civilization by the schools of the "Epicurean" Yang chu, the "Socialist" Mo-ti, the "pessimist" Chuang-tsu, the "Positivist" Mencius, and in the Classical by the Cynics, the Cyrenaics, the Stoics

and the Epicureans—begins in the West with Schopenhauer, who is the first to make the Will to life ("creative life force") the centre of gravity of his thought, although the deeper tendency of his doctrine is obscured by his having, under the influence of a great, tradition, maintained the obsolete distinctions of phenomena and things-in-themselves and suchlike. It is the same creative will-to-life that was Schopenhauer-wise denied in "Tristan" and Darwin-wise asserted in "Siegfried"; that was brilliantly and theatrically formulated by Nietzsche in "Zarathustra"; that led the Hegelian Marx to an economic and the Malthusian Darwin to a biological hypothesis which together have subtly transformed the world-outlook of the Western megalopolis; and that produced a homogeneous series of tragedy-conceptions extending from Hebbel's "Judith" to Ibsen's "Epilogue." It has embraced, therefore, all the possibilities of a true philosophy—and at the same time it has exhausted them.

Systematic philosophy, then, lies immensely far behind us, and ethical has been wound up. But a third possibility, corresponding to the Classical Scepticism, still remains to the soul-world of the present-day West, and it can be brought to light by the hitherto unknown methods of historical morphology. That which is a possibility is a necessity. Classical scepticism is ahistoric, it doubts by denying outright. But that of the West, if it is an inward necessity, a symbol of the autumn of our spirituality, is obliged to be historical through and through. Its solutions are got by treating everything as relative, as a historical phenomenon, and its procedure is psychological. Whereas the Sceptic philosophy arose within Hellenism as the negation of philosophy-declaring philosophy to be purposeless—we, on the contrary, regard the history of philosophy as, in the last resort, philosophy's gravest theme. This is "skepsis," in the true sense, for whereas the Greek is led to renounce absolute standpoints by contempt for the intellectual past, we are led to do so by comprehension of that past as an organism.

Again we read :-

Save in so far as the belated Romanticist in him has determined the style, sound and attitude of his philosophy, Nietzsche in every respect a disciple of the materialistic decades. That which drew him with such passion to Schopenhauer was (not that he himself or anyone else was conscious of it) that element of Schopenhauer's doctrine by which he destroyed the great metaphysic and (without meaning to do so) parodied

his master Kant; that is to say, the modification of all deep ideas of the Baroque age into tangible and mechanistic notions. Kant speaks in inadequate words, which hide a mighty and scarcely apprehensible intuition, an intuition of the world as appearance or phenomenon. In Schopenhauer this becomes the world as brain-phenomenon (Gehirnphanomen). The change-over from tragic philosophy to philosophical plebeianism is complete. It will be enough to cite one passage. In "The World as Will and Idea "Schopenhauer says: "The will, as thing in itself, constitutes the inner, true and indestructible essence of the man; in itself, however, it is without consciousness. For the consciousness is conditioned by the intelflect and this is a mere accident of our being, since it is a function of the -brain, and that again (with its dependent nerves and spinal cord) is a mete -fruit, a product, nay, even a parasite of the rest of the organism, inasmuch as it does not intervene directly in the latter's activities but only serves a purpose of self-preservation by regulating its relations with the outer world." Here we have exactly the fundamental position of the flattest materialism. of It was not for nothing that Schopenhauer, like Rousseau before him, studied the English sensualists. From them he learned to misread Kant in the spirit of megalopolitan utilitarian modernity. The intellect as instrument of the will-to-life, as weapon in the struggle for existence, the ideas brought to grotesque expression by Shaw in "Man and Superman"-it was because this was his view of the world that Schopenhauer became the fashionable philosopher when Darwin's main work was epublished in 1859. In contrast to Schelling Hegel and Fichte, he was a philosopher, and the only philospher, whose metaphysical propositions could be absorbed with ease by intellectual mediacrity. The clarity of which le was so proud threatened at every moment to reveal itself as triviality. While retaining enough of formula to produce an atmosphere of profundity and exclusiveness, he presented the civilized view of the world complete and assimilable. His system is anticipated Damvinism, and the speech of Kant and the concepts of the Indians are simply clothing. In his book "Ueber den Willen in der Natur" (1835) we find already the struggle for self preservation in Nature, the human intellect as master-weapon in that

¹ Even the modern idea that unconscious and impulsive acts of life are completely efficient, while intellect can only bungles to be found in Schopenhaner (Vol. II, cap. 30)..., this county part there are several and the control of the county bungles to be county bungles to be found in Schopenhaner (Vol. II, cap. 30)..., this county bungles to be county bungles to be county bungles to be county bungles.

struggle and sexual above as unconscious selection according to biological interest le bas according a consisuary

"It is the view that Darwin (via Malthus) brought to bear with irresistible success in the field of zoology. The economic origin of Darwinism is shown by the fact that the system deduced from the similarities between men and the higher animals ceases to fit even at the level of the plantworld and becomes positively absurd as soon as it is seriously attempted to apply it with its will tendency (natural selection, mimicry) to primitive organic forms.2 Proof, to the Darwinian, means Ato the ordering and pictorial presentation of a selection of facts so that they conform to his historico dynamic basic feeling of "Evolution." Darwinism—that is to say, that totality of very varied and discrepant ideas, in which the common factor is merely the application of the causality principle to living things, which therefore is a method and not a result—was known in all details to the 18th Century. Rousseau was championing the apeman theory as early as 1754. What Darwin originated is only the "Manchester School" system, and it is this latent political element in it that accounts for its popularity.

Schopenhauer to Shaw, everyone has been, without being aware of it, bringing the same principle into form. Everyone (including even those who, like Hebbel, knew nothing of Darwin) is a derivative of the evolution-idea—and of the shallow civilized and not the deep Goethian form it at that—whether he issues it with a biological or an economic imprint. There is evolution, too, in the evolution-idea itself, which is Faustian through and through, which displays (in sharpest contrast to Aristotle's timeless entelechy-idea) all our passionate urgency towards infinite future, our will and sense of aim which is so immanent in, so specific to, the Faustian spirit as to be the a priori form rather than the discovered principle of our Nature-picture. And in the evolution of evolution we find the same change taking place as elsewhere, the turn of the Culture to the Civilization. In Goethe evolution is upright, in

gone for ever.

¹ In the chapter "Zur Metaphysik der Geschlechtsliebe" (II, 44) the Idea of natural selection for the preservation of the genus is anticipated in full.

² See Vol. II, pp. 36 et seq.

Darwin it is flat; in Goethe organic, in Darwin mechanical; in Goethe an experience and emblem, in Darwin a matter of cognition and law. To Goethe evolution meant inward fulfilment, to Darwin it meant "Progress." Darwin's struggle for existence, which he read into Nature and not out of it, is only the plebeian form of that primary feeling which in Shakespeare's tragedies moves the great realities against one another; but what Shakespeare inwardly saw, felt and actualized in his figures as destiny, Darwinism comprehends as causal connexion and formulates as a superficial system of utilities. And it is this system and not this primary feeling that is the basis of the utterances of "Zarathustra," the tragedy of "Ghosts," the problems of the "Ring of the Nibelungs." Only, it was with terror that Schopenhauer, the first of his line, perceived what his own knowledge meant—that is the root of his pessimism, and the "Tristan" music of his adherent Wagner is its highest expression-whereas the late men, and foremost among them Nietzsche, face it with enthusiasm, though it is true, the enthusiasm is sometimes rather forced.

Comments upon this are superfluous.

A. SIGNIFICANT ADMISSION.

Imitation, says a great writer, is death. Assimilation, however, is different. What you assimilate becomes a part and parcel of yourself. On the contrary what you imitate remains an excrescence and only generates irritation and produces symptoms of mal-adjustment and mal-nutrition. All cultures are, in part, based upon climatic conditions of the land of their origin and are rooted in past traditions which derive their vitality from the peculiar physical, mental and sociological environment in the midst of which they flourish. The forms of every culture are the outward symbol of all these factors which give it a shape. To this category belong dress, social custorns, festivals, etiquette and modes of living. These reveal the soul of the culture, the conception underlying it and the dominant purpose that permeates it. When a nation surrenders its culture and suffers social and intellectual conquest, it is doomed and its freedom, political and cultural, is gone for ever.

This the European nations, that are out to "civilize" Eastern nations, realize full well. They "civilize" other people because the more "civilized" is a nation in this respect, the less resistance it offers to economic exploitation and cultural servitude and its necessary corrollary, political bondage. The following quotation from "The Conflict of Colour" by Wearle tells its own tale and is, in a way, a significant admission.

"The future of the negro in America, of the native in Madagascar, in the Philipines, in the countless islands of the Atlantic and the Pacific, cannot affect the progress of the world very materially. Here the man of color if he is not "cribled cabined" is at least so situated that the white man can and will effectively control him. In all these cases the black man has been either for longer or shorter periods the obedient follower of the white man. He has been the white man's imitation, his benchman. He may rebel, but he cannot bring about a great and abiding revolution in the relations between the races.......

The italics are ours.

EDUCATION IN INDIA

The British Govt. in India, led by Thomas Babington Macaulay, whose terrible minute on eductaion is a memorable attempt to denationalise India, did their best so to educate the youth of India as to completely sever them from their past, to poison the springs of inspiration and to breed them in an atmosphere redolent of scorn for the glories of their ancestors and of despair for the future of their race.

It is a significant sign of the times that even western educationists, who have been bred in the bureaucratic atmosphere, are beginning to realize that this system of education, which was inaugurated from non-educational motives, is proving a dismal failure.

Mr. Arthur Mayhew C. I. E., who was at one time Director of Public Instruction in the C. P, has only recently written a book entitled "The Education of India". In that book he

makesell certainistriking stadmissions regarding Macaulay's policy. The says: dto "civiize" the civiize the says: dto "civiize" the says: dto "civiize" the civiize the civiiz

aiser sael edt ,toegser sidt ni noitan a si "bezilivio" enom edt.
We have discussed so far the aims of the Government and their practicability with reference to the characteristics of the originators, executive agents, and beneficiaries of the policy. Methods and machinery have been referred to only incidentally but must now be investigated in their bearing on the policy. Here we enter the sphere of the educationalist proper. It is deeply to be regretted that the psychological and anthropological principles on which educational method must be based, though familiar to Plato and never completely lost sight of since his time, were not clearly established nor defined in 1835. As an educational administrator and chairman of the Committee of Instruction, setting the type of educational method for many a long year, Macaulay was far more disastrously important than as a Member of Council driving the last nail home in the coffin of the Orientalists. For any "subjects," whether oriental or western, were likely to be ineffective if utilised in real ignorance of the nature of the mind of man and of the forms of civilisation, which are its expression. It was a colosal misfortune for India that our system of education was initiated by one who, in the opinion of Lord Acton, "knew nothing respectably before the seventeenth century, nothing of foreign history, religion, philosophy, science EDUCATION IN INDIA

Civilisation is a growth, and like all other forms of growth gradual. It may grow naturally out of national or communal life from seed not planted by any concious or purposive external agent. If it is to be transplanted and raised in foreign soil, it must be from seed rather than outtings and in any case not by the importation of full-grown products if The nature of the soil and climate is as important as the nature of the seed. The soil and climate must be studied and the soil treated and dressed with the same care that guides the selection of the seed.

All this which is commonplace to day was forgotten or obscured in Macaulay's time. He was so immersed in the selection of seed, rather potted plants in the shape of lists of library and prize books for Indian schools, that he ignored the soil. Rich though he was in metaphor, he never compared England's task as defined by him with the development of a trim English garden out of the tangled growth of a tropical forest. If he had done so he would have postponed his order for geraniums, or anyhow the planting of them in the untouched forest. And he would have encouraged those who were to enjoy the garden to explore the recesses and realise the inconveniences of their tropical forest, and even to make clearings here

and there to expose the soil to investigation and wholesome influence of air and sunlight notes at a set to be dead on the sound of the

Regarding non-official educational experiments, the wrimeat-eater should know that he runs a risk. ter savs :that It was a lofty and inspiring ideal, fesembling strangely in some respect the ged ficational dreams of Plato! That it was even partially realised in the golden ages of Hinduism, between 200 B.C. and A.D. 650 under Asoka, the Gupta, and the Harsha dynasties, cannot perhaps be proved. There were certainly great educational centres, such as Taxila and Ujjain, or later Kanouj, Behares and Navadwip, "thriving under royal protection ...and patronage And whether approximation to the ideal gurn and asramic course was common or rare, it is certain and significant that it is to this type of education, this witally close relation between guru and pupil, this proud assertion of the gurus, status and rights, that the thoughts and aspirations of the best minds in India turn when wearied and disappointed by the dull impersonal unreality of our system bolt is pitiably true that the "national" but ephemeral institutions opened for the "benefit" of those whome the non-co-operation movement drew from our schools and scolleges in 1920-21 were for the most part grotesque caricatures of the government system, with a course animated by the gospel of hate instead of the gospel of getting on. But these owed their rise and fall to men blinded by racial and political bitterness to all vital educational issues. Mahatma Gandhi in his earlier and greater days would have seen more clearly and moved more resolutely to what was once his goal, spiritual regeneration. But his energies were being devoted to less educational and constructive work. To realise the continuance of the old traditions and ideals and their vitalising, though a present necessarily restricted, force, we must visit and appreciate the work attempted at Hardwar by men whom a recent Governor of the united Provinces described as "a band ef ascetics, devoted to their duty, following the traditions of the Rishis" with no salaries, but with very definite aspirations, or we must study Rabindranath Tagore's nascent University, Shantiniketan, the "house of peace" at Bolpur, where in an atmosphere far remote from towns and controversy "success is measured essentially by the spiritual growth of the teachers," and where the conviction of the place, the daily acts of worship and the vaguely defined but keenly felt influence of a secluded life on the wooded uplands, bind together teachers and taught in a real and living unity.

THE EVIL OF MEAT-EATING.

The following extract from the Oriental Watchman and Herald of Health will be found of interest by the reader:—

The question of vegetarianism is not a mere matter of ethics in eating or of cultish observance. The nonflesh diet has its actual arguments the health safety. Meat-eating is attended by dangers that are real, and the meat-eater should know that he runs a risk.

The prevalence of disease in animals is so generally understood that the advocate of vegetarianism has to lose no time in proving that point. The many laws of meat inspection are witness enough for the existence of diseased animals. The presence of animal diseases should be a warning in itself.

In the inadequate inspection of animals killed for food, many slip by the slaughtering pen that ought to be condemned as wholly unfit for food. If left alone a little longer, some of these would soone die of disease.

There is a certain degree of safety in the thorough cooking of meat Disease germs and their products may be rendered harmless as far a immediate and direct causes of disease are concerned. But no kind of cooking can transform diseased flesh into wholesome food. No culinary as can put food elements and health into a thing. And, in almost all cases meat is not cooked with a view to eliminating its harmful properties by rather to bring out its "meaty" flavours, which flavours are in the extractives of the flesh, and which extractives contain the animal poisons in process of elimination.

The immediate danger of disease from eating the flesh of unhealth animals is not the only thing the meat-eater needs to consider. The extra work placed upon the eliminative organs in caring for the wastes and posons of a flesh diet, is conducive to disease of the organs. A flesh diet with in time tell against the health. Taking all the facts into considerations to the value of a nonflesh diet and the risks of eating meat, it is well worth while to regard vegetarianism as more than a fad.

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AND

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Prof. Vishwanath
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THE DOOM OF THE APOSTATE.—
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God gave tidings of these happenings before they took place. Three ibes apostatized towards the end of Mohammad's life. One of them was manu Mudlaj.....The chief was killed by Fairoz Dailami in the night of the Prophet's death. The news was carried to the Prophet and the Liohammadans rejoiced.

Similar also was the fate of other tribes which Bezavi sarrates in the lines that follow. In a succeeding verse in the same chapter the Quran is itself explicit:—

And if they turn away (from their faith), take hold of them and kill heem where you find them. (IV 89-90.),

No comment is needed on this passage. The words enellosed within brackets are taken from Bezavi to make the meaning of the text clear.

The former of these verses is explained in Bukhari, whose office among the collectors of traditions is foremost. In the other bearing on the Acceptance or Non-acceptance of Respectance from Apostates this verse is quoted as deciding this most important issue. Difference of opinion is shown to exist among Ulema as to the exact decree to be based on the injunction of this verse. That the apostate should be murticed all are unanimous. Whether to give him three days's respite and allow him to recant, if he will, is the point at issue. The Quran has it:—

How shall Allah guide a people who disbelieved after they had believed. iii 80.

Dar Qitni is said to have reported on the authority of Jabir that the Prophet ordered the murder of a woman who appostatized in his life-time. A few pages further a man is stated to have come to the Prophet to take with him the governer whom the latter appointed over the province of Yaman. Moaz was sent to fill that office and as he saw a man postate from Islam, he refused to sit till the latter was mur-

dered, as this, he said, was the behest of Allah and the Prophet. (Faiz Bari on Sahih Bukhari.)

Those who will not allow even three days' respite to the apostate base their judgment on the following verse of the Quran: -

Those who once believed, then became non-believers, then believed then again became non-believers, and thus advanced in disbelief, then Allah is not going to forgive. (IV. 17.)

In Islam the use of repentance is to secure Allah's forgive When this is denied, and the curse attendant on apostasy is to remain till eternity, it is fruitless to readmit the deserter into the Islamic fold.

The motive of the Prophet in condemning an apostate from Islam to death appears to us to have been at the outset simply political. His successors, instead of recognising the strategie necessity of that measure, which should have lasted only till hostilities lasted, have perpetuated it into an eternal command, which no power either on earth or in heaven can now abrogate. They even justify this commandment with logic, the ingenuity of which makes its intrinsic absurdity the more conspicuously striking. To the Muslim jurist Islam alone is the true religion, and the fundamentals of Islam are barely two, viz, belief in Allah and the Prophet. As Sir Abdul Rahim points out in his legal compilation, "Muhammadan Jurisprudence," "One who would not recognise the existence of Allah, is no better than a brute". He deserves treatment as a base brute, too. What harm if he is killed! The doors of paradise are for ever bolted against him. He is foredoomed to be an eternal inmate of hell. It is therefore from all points of view best to rid the earth of that abominable burden of an accursed wretch. No matter what other virtues he practises, the one fundamental virtue which alone would, according to the Muslim view, imparted every virtue the essential character of virtue, viz. faith in CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Allah and His Prophet, is wanting in him. He is an eyesore to the Muslim and must die. The sooner the better.

The author of *Hedaya* discusses this question at length. He considers also the problem arising in connection with the property left by the apostate and his marriage and progeny begotten before and after his apostasy. As an evidence of orthodox Muslim mentality on this point, no more reliable authority could be available, wherefore we make no apology for reproducing the following lengthy extracts:—

When a Musalman apostatizes from the faith, an exposition thereof is to be laid before him in such a manner that if his apostasy should have risen from any religious doubts or scruples, those may be removed. The reason for laying an exposition of the faith before him is that it is possible some doubts or errors may have arisen in his mind, which may be removed by such exposition; and as there are two modes of repelling the sin of apostasy, namely, destruction or Islam, and Islam is preferable to destruction, the evil is rather to be removed by means of an exposition of the faith; but yet this exposition of the faith is not incumbent according to what the learned have remarked upon this head, since a call to the faith has already reached the apostate.

"An apostate is to be imprisoned for three days; within which time if he returns to the faith, it is well; but if not, he must be slain. It is recorded in the Jam'a Sagheer that "an exposition of the faith is to be laid before an apostate, and if he refuses the faith he must be slain"; and with respect to what is above stated, that he is to be imprisoned for three days, it only implies that if he requires a delay, three days must be granted him, as such is the term generally admited and allowed for the purpose of consideration. It is recorded from Hanifa and Abu Jusef that the granting of a delay of three days is laudable, whether the apostate requires it or not: and it is recorded from Shafi'i that it is incumbent on the Imam to delay for three days, and that it is not lawful for him to put the apostate to death before the lapse of that time; since it is most probable that a Mussalman will not apostatize but from some doubt or error arising in his mind; wherefore some time is necessary for consideration, and this is. fixed at three days. The arguments of our doctors upon this point are two-fold, First, God : ays, in the Koran, "Slay the unbeliever," without any reserve of a delay of three days being granted to him; and the Prophet has also said "Slay the man who changes his religion" without mentioning anything concerning a delay. Secondly, an apostate is an infidel enemy who has received a call to the faith, wherefore he may be slain upon the instant, without any delay. An apostate is termed on this occasion an infidel enemy, because he is undoubtedly such; and he is not protected, since he has not required a protection; neither is he a Zimmee, because capitation tax has not been accepted from him; hence it is proved that he is an infidel enemy. It is to be observed that, in these rules, there is no difference made between an apostate who is a freeman and one who is a slave, as the arguments upon which they are established apply equally to both descriptions....

If an apostate dies or be slain in his apostasy, his property acquired during his profession of the faith goes to his heirs who are Musalmans, and whatever he acquired during the apostasy is public property of the community of Mussulmans; that is, it goes to the public treasury. This is according to Hanifa., ...

All acts of an apostate with respect to his property such as purchase, the, manumission, mortgage, and gift done during his apostasy are suspented in their effect. If therefore, he becomes a Mussalman those acts are valid; but if he dies, or be slain, or desert into a foreign country, those acts are null.

"If any person kills an apostate, before an exposition of the faith has been laid open to him, it is abominable (that is, it is laudable to let him continue unmolested). Nothing, however, is incurred by the slayer; because the infidelity of an alien (?) renders the killing of him admissible; and an exposition of the faith, after a call to the faith, is not necessary.

If a Mussulman woman becomes an apostate, she is not put to death, but is imprisoned, until she returns to the faith, Shafei maintains that she is to be put to death; because of the tradition before cited;—and also, because, as men are put to death for apostasy solely for this reason that it is a crime of great magnitude, and therefore requires that its punishment be proportionately severe (namely, death), so the apostasy for woman being likewise (like that of a man) a crime of great magnitude, it follows that her punishment should be the same as that of a man.

"If a husband and wife both apostatize, and desert to a foreign country and the woman becomes pregnant there, and brings forth a child, and to this child another child be afterwards born, and the Mussulman troops then

subdue the territory, the child and the child's child both are plunder, and the property of the state: the child is so, because as the apostate mother is made a slave, her child is so likewise, as a dependent on her; and the child's child is so, because he is an original infidel and an enemy; and as an original infidel is fee, or the property of the state so is he: woman's child may, moreover, be compelled to become a Mussulman, but not the child's child. Hassan records from Hancefa that compulsion may be upon the child's child also, to make him embrace the faith, as a dependent of the grandfather."

Our last quotation is from Sir Abdul Rahim's "Mohammedan Jurisprudence," a recent compilation which may be fairly thought to represent sound Muslim opinion as to the award of Islam in all matters of vital importance to that faith.

Apostasy or change of faith from Islam to infidelity places the apostate outside the protection of law. The law, however, by way of indulgence gives the apostate a certain locus poenitentia. For instance, he will be first asked to conform to the faith and, if he entertains any doubt, efforts must be made to remove it by argument. He will be given an option of three days to re-embrace the Faith, before the sentence is passed on him. But since by the very fact of apostasy a man loses the protection of law, if even before the chance of re-embracing the Faith has been given to him a Muslim kills an apostate, it will be considered as an improper act, but he would incur no penalty of the law. So long as the sentence has not been passed on an apostate, he will be allowed, according to the two disciples, to retain possession of his property but according to Abu Hanifa, it passes to his heirs at the instance of apostasy.

Maulana Abdul Bari on the occasion of the Unity Conference which was a sequel to Mahtama Gandhi's 21 days' fast in Delhi, demanded that apostasy from Islam should be made punishable in British India, if not with death, with at least imprisonment, as it is in the Bhopal state. This, it will be seen, was strictly in accord with the traditional Muhammedan law.

Samuel M. Zwemer has recently written a book styled 'The Law of Apostasy in Islam,' in which he has gone in detail

into the problem why in Islamic countries Christianity has found so few followers. The main cause according to him is the fear of death which like the sword of Damocles hangs over the head of a convert from Islam, even if he were to leave not only his hearth and home, but also his country. The most startling portions, some of them pathetically so, of his book are those in which concrete examples of the penalty of death visited on Christian converts from Islam are graphically related. The whole description forms an extremely horrid, an utmostly appalling reading. Let us, for instance, cull only one case.

The story of martyrdom of Geronimo by the Pasha Ali, a Calabrian renegade, deserves notice, partly as a typical instance of older Algerian methods with apostates and partly because of its dramatic sequel.

It was about the year A.D. 1536, when, amongst the prisoners brought into Oran by the Spaniards, after a raid on some troublesome Arab tribes, was a boy of about four years old. With the others he was put up for sale as a slave. He was bought by the Vicar General, Juan Caro, brought up as a Christian and baptized by the name of Geronimo. During an outbreak of plague in A. D, 1542, Geronimo escaped, returned home and for some years lived as a Mohammedan. In May, A.D. 1559, at the age of twenty five years, he determined to leave his home, to return to Oran, and once more to adopt Christianity. He was received by his old master, Juan Caro, married to an Arab girl who was also a Christian, and enrolled in one of the squadrons called "Guadrillas de Campo."

In May 1569, he was sent from Oran with nine companions to surprise a village or Donar on the seashore. On this expedition he was taken prisoner by a couple of of Tetuan brigantines, and carried to Algiers, to be once more sold as a slave. When a body of slaves was brought in, the Pasha had a right to choose one in every ten for himself, and this Geronimo passed into the hands of Ali. Every effort was made to induce him to renounce Christianity once more, and to return to Islam, but in vain. The Pasha was then engaged in building a fort called the Burj-Setti-Takelit (named afterwards, for some unknown reason, "Le fort des Vingt-Quatre Heures"), to protect the water-gate, Bab-el-oned, of Algiers. On September 18th, A. D. 1669, Geronimo was sent for and given the choice of either at once renouncing Christianity, or being buried alive in

one of the great cases in which blocks of concrete were being made for construction of the fort.

But the faith of Geronimo was not to be shaken. The chains were then struck off his legs, he was bound hand and foot and thrown into the case of concrete. The block was then built up into the north wall of the fort, but its position was noted and remembered by "Michael of Navarre," a Christian and a master mason, who was making the concrete. The facts were collected by Don Dicgo de Haeds, and printed in his Topography of Algiers.

In A. D. 1853 the French found it necessary to remove the fort. At half past twelve on December 27th of that year, the explosion of a mine split one of the blocks of concrete and revealed the bones of Geronimo which had lain in their strange tomb for nearly three hundred years. The block containing the bones has been placed in the cathedral, but as relics have obstinately refused to work a miracle, the title of Geronimo to be a saint has not been made good. "Ossavenerabilis servi Dei Geronimo," so runs the epitaph.

A plaster cast taken of the cavity shows the arms of Geronimo still bound, but in the awful struggles of suffocation his legs had broken loose.

Towards the close of his description, the writer sketches the gradual change which modern enlightenment is effecting in the law of Islamic countries under this head. Not more than two decades ago apostates from Islam were punished in all these Islamic territories according to the dictates of Hedaya, and even now though the letter of the law has changed, the fanaticism of the people will yet take considerable time to soften. Religious liberty to the Moslem-born is yet a dream in lands where Islam has had its sway.

The statement of a Moslem barrister practising in Cairo may be taken as a sample of the state of things obtaining in these countries.

As a general principle carefully followed by the Egyptian Government in all of its recent enactments, Mohammadan law (Hanifi Code) is followed out as regards rules of succession and personal status (marriage, divorce, apostasy, etc.). Mohammedan Criminal Law is entirely done away with, and so is the civil law of obligations in general and special contracts, e.g. sale, lease, etc. As regards apostasy in particular there is no recent

law. The old law is followed in the above sense, i. e, in inheritance and marriage; but no sentence for criminal punishment could be passed upon an apostate, because Egypt follows the recent Penal Code (since 1883), which in principle is almost textually borrowed from the French Penal Code. This does not punish apostasy, and the general principle in the modern Penal Law is 'no punishment unless a crime is with the law i. e Penal Law.' A Moslem who deserts Islam looses the right of inheritance, as the Mohammadan law of succession explicitly states: Difference of religiou is a bar to inheritance. But he does not lose the property which he owns at the time of apostasy. The Mohammadan law of marriage holds here to-day, and the Mohammadan wife of an apostate has the right to be divorced unless she herself embraces Christianity. The Mohammadan law allows a Mohammadan to marry a Christian wife, but does not allow a Mohammadan woman to marry a non-Mohammadan.

In India, as long as Islam had full liberty to proselytize, and Hindus, prior to the advent of the Arya Samaj, were a community, on the gates of whose churches was painted in bold letters 'Exit', while for the re-admission of a once lost sheep, or for the new admission of one entirely fresh from an alien fold, there was no door or even wicket open, everything was going on smoothly. The Christian evangelist was safe under state patronage. It was the Hindu cry of Shuddhi, the Indian name for evangelization, which as its espousers claimed, is a timeold practice of their community, suspended only recently by an ease-loving priesthood, under cricumstances into which we need not go at present, and now simply resumed - it was this cry that sent a thrill of sensation through the whole Muslim India. A cry of revolt was raised against it and it was proclaimed both in the press and on the platform that the Hindu could under no circumstances be allowed to prosecute his (to some) newly The Hindu persist. adopted mission of Vedic evangelization. ed and won wonderful successes in succession. caught. Could the Muslim be expected to look on, when onslaughts were being made on the citadel of Muhammadanism just before his eyes, and the ranks of the faithful were evidently thinning? He foamed, he fretted, but under a non-Islamic

government had to give in.

Repulsed in the open field, the more fanatical section resorted to its usual subterfuges, viz., secret seduction, intimidation Pt. Lekh Ram, whose death was signifiand assassination. cantly foretold by Mirza Gulam Ahmad of Qadian, whose 'heresy' in Islam we shall have occasion to notice in the next chapter, was murdered by one who had come with the professed object of being made Arya. Swami Shraddhananda was assassinated on his sick-bed by a Muslim calligrapher who professed to wish to discuss Islam with the august Arya leader whom he had chosen to be his imminent victim. A few days back Khwaja Hasan Nizami had announced in his monthly journal that he was going to follow in the foot-steps of Hasan bin Saba, the well-known founder of the Muhammadan sect of Assassins, though in the same breath the writer had in a light though singularly dogmatic vein contradicted the finding of history and stated that Hasan bin Saba had not instigated assassinations. A day before the actual date of murder he hinted ominously that the bier of Shuddhi was to be drowned presently in the waters of the Jumna. The Urdu couplet conveying that portentous hint was addressed to the Swami who was "to take the bier of Shuddhi and consign it to the Jumna." A motor car and a couple of cyclists were seen moving near the residence of the prospective martyr just before this foul deed took place. A Fatva is reported to have been discoverd under the signatures apparently of a number of Maulanas, awarding death to a culprit of the type of Shraddhananda, who, though not himself an apostate, was a powerful instigator to that iniquity. In the course of the proceedings of the case against the assassin, Muslim sympathy for his criminal audacity manifested itself in the shape of resolutions, speeches, articles and homilies in mosques. What conclusion could be more natural from all these symptoms than

that the tragedy was preconcerted and that an atmosphere favourable to the execution of that dark deed had been created by

expositions of Islamic shariyat?

Thus while Islam has, in keeping with its ancient tradition, tarnished its name in the contemporary annals of India and the world, an Arya Sanyasi, the cyncosure of all Hindu eyes, has been immortalised as martyr for a most holy cause. The procession that attended his funeral, the most gorgeous ever witnessed even in the imperial city of Delhi, was such as kings and emperors might envy. The blood of the martyr has hallowed the cause to which his holy life, already brimful of righteous glories, won by dint of sheer sacrifice and service, has by the pistol of the assassin been in due form consecreted.

It was this event which drew from the pen of Mahatma Gandhi, a tender though inveterate apologist for Islam and Muslims, a line which points unerringly to the genuine trend of the *Mulla's* secret mentality. His telling words run as

follows :-

The Muslim is rather too free with the sword and the pistol.

Aye, and this as we have shown, in perfect accord with the teachings of the Quran, the holy tradition and the law

of Islam as stated and promulgated by Muslim jurists.

It may not be out of place to say here something, by way of contrast, about the Aryan view of Vedic evangelization, known popularly as Shuddhi. The Arya allows liberty of thought to every body. From the time of the Veda people of various religious persuasions have been living together in India in perfect peace and harmony. We have already referred to the verse of the Veda which depicts a picture of civic life in which men and women of different dharmas are borne by the same earth which supplies them nourishment like a milch cow The authority for that kicks not the milk-man or milk-maid. Shuddhi is derived primarily from the same Veda, which though not anxious to force its injunctions on all men and women, is yet concerned in their spiritual welfare and lays on its followers the duty of carrying the message Divine to all the denizens of the universe. Says the Rigveda: -

Extending the dominion of Indra,
With all possible haste,
Make all men Aryas,
Rooting out miserliness (of all descriptions)

The object before the Veda is to instil in all human beings the virtues of Indra, i e. the Lord whom as the Acme of Goodness, all human beings worship. Thus is the Arya required to disseminate his faith. The word 'Arya' literally means 'of the Lord.' By moral uplift of humanity a universal fraternity of righteous people is to be evolved, in which the dominant feeling will be that of universal love. Narrow-mindedness, a subtle and most dangerous form of miserliness, has to go. All loving all and owning allegiance to the Lord of All—that is the Aryan ideal.

The fact that varied communities have in different times been pouring into India, and been absorbed in course of time in the Arya or Hindu population is a truism of history. Never was persecution employed as a means to that religious end. The civilizing influence of the morally dominant community has invariably operated as a leaven to imbue with its higher spiritual characteristics a section of people that stood culturally low. Reclamation of both individuals and classes of individuals has been a process ever at work, though on account of its tacit silence, a result of perfect self-confidence that underlay its gradual operation, it has been very little perceived.

Instances of reconversion of whole groups from Christianity and Islam to Hinduism within recent historical times have been given in Census Reports. We read in the Census of India 1911., Vol. 1. page 121:—

"Apart from these recent efforts, it appears that here and there small communities of Christian and Mohammedan converts have drifted back into Hinduism. The Virap and Varap Agris of the Thana district of Bombay

are said to have reverted to Hinduism from Christianity less than a century ago. The Kirpal Bhandaris of the same district were forcibly converted to Christianity by the Portuguese, but were afterwards accepted back into Hinduism. The Matia Kunbis and Sheikhadas of Bombay have been referred to in paragraph 156. Regarding those of Baroda the local superintendent writes that they became Mohammedans about three centuries ago but have gradually abandoned their Mohammedan practices, and many of them were recently admitted into the Vaishnava sects of Ramanand and Swami Narayan."

Devala Smriti prescribes a rite of purification, by the performance of which a non-Hindu may be re-made Hindu. Shuddhi has got to go on. All those who are conscious of their possession of a message of cultural elevation of humanity have a God-given right to try to win brothers in faith. Practical immorality alone deserves, on its meirts, to be penalised. To make evangelization, whether Christian or Muslim or Vedic, a respectable movement in the eyes of disinterested observers, two precautions are necessary - first, that the propaganda of evangelization should identify itself with, not at all runcounter to, the dictates of rational morality; second that the methods that it employs should be those of peaceful persuasion applied always above board. Arya evangelization fulfils these two conditions. It has already established itself by dint of its intrinsic merits and is bound to make progress. If proselytization in other churches were to conform to the same moral standard of open probity, and aim likewise at the ethical upliftment of the converts, the various camps working to win followers would, instead of breeding strife among men, serve as mutually supplementary movements for the moral betterment of the human race. The view-point of the Arya is thus, instead of being miserly and egoistic, broad-mindedly liberal. His civic motto, as the civic motto of the community to which he belongs is the golden social rule 'Live and let live',

ARYA SAMAJA AND EDUCATIONAL

CONSCRIPTION.

By Prof. S. N. Pherwani. M. A., Shikarpur, Sind.

AMONG the ten clear-cut principles which form the basis of the Samaja, the sixth, eighth and ninth run as follows:

- 6. The primary object of the Samaj is to do good to the world by improving the physical, spiritual and and social condition of mankind.
 - 4. Ignorance ought to be dispelled and knowledge diffused.
- 9. None ought to be contented with his own good alone; but every one ought to regard his prosperity as included in that of others.

These form the backbone of of the educational creed of the Samaja. And the Samaja has done wonderful work in the cause of education. Witness the Gurukulas, colleges, schools, anathalayas etc. But the time has now come to take a further step.

Our human trinity.

Child, woman and man-these make up our human trinity. Every worker in social regeneration must envisage these, and in the order mentioned. Systematic work in social regeneration must take up nature's spontaneous work in regeneration, and nature begins its renewal with the child. In our attempts at social reform, Man became the first object of our attention, and suppression of drink, debauchery, and customs of cruelty and conspicuous waste, the first item in social reform. And Man arrogating to himself the right to think for the whole of society, soon began to feel and consider his wrongs towards Woman, who next became the centre of the reformer's attention. It is time that right social thinking should advance a step further and

realize, that the emancipation and regeneration of Man is not possible, without the emancipation and regeneration of Woman, the guardian angel in every home, and that the emancipation and regeneration of both is dependent upon the efforts to regenerate the child, the future of humantly. Our sins against children are far greater than our sins against women. Our ignorance, neglect and cruelty towards children poisons the roots of our social organism.

Child care and child culture.

The importance of child care and child culture, the only solid and subsantial foundation of social reform and regenration, is now being gradually realized by progressive people. Nature's renewal begins with the child, social renewal must also begin there. Only last year 1200 educationists from different parts of the world met at Locarno, and the most important resolution that they passed, was the one emphasising the overwhelming importance of pre-school years. America has already a children's University, and innumerable Nursery schools. England has caught up the cry. The Education Act I918 gives a place to Nursery schools for taking and a half and care of children between the ages of two There are already twenty six state-supported Nursery Schools there, besides a number of private ones. The people are recognising the fundamental importance of pre-school years. The ministry of health has shown, how between 30 to 40% physical defects and diseases are preventible by means of Nurs-" ery schools. We are told "The Nursery schools are the best means for providing sure foundations for a healthy manhood and womanhood."

The key to social regeneration.

Bertrand Russel's brilliant book on "Education" shows

the change in emphasis that is occuring. "The first year of life," he writes, was formerly regarded as lying outside the sphere of education." At least until the infant could speak, if not longer, it was left to the entirely unchecked care of mothers and nurses, who were supposed to know by instinct what was good for the child. As a matter of fact they did not know. An enormous proportion of children died during the first year, and of the remainder many were already ruined in health. By bad handling the foundations had been laid for disastrous habits of mind. All this has only recently been realized." There is reason to think that with adequate care and skill very few children would die in infancy. In his chapter on Fear he writes "I propose to deal with moral education, especially in the years between second and sixth. By the time the child is six years old moral education ought to be nearly complete, that is to say the further virtues which would be required in later years, ought to be developed by the boy or girl spontaneously, as a result of the good habits already existing, and ambitions already stimulated. It is only where early moral training has been neglected or badly given that much will be needed at later stages." The rapidity with which infants acquire habits is amazing. Every bad habit acquired is a barrier to better habits later, that is why the first formation of habits in early infancy is so important. The infant learns more within the first !twelve months, than it will ever learn again in the same space of time-" These quotations are, I believe, enough to show the importance of attention to childhood for purposes of social regeneration. Wrong training may make a child timid, superstitious, destructive, selfish, untruthful, and unsympathetic, while by right training we can make him fearless, observant, constructive, unselfish, truthful, and tenderly sympathetic. Should not our social reform movement be directed towards better care and culture of childhood,

dna greater justice towards the weakest of the weak, the Child
Our Sins against Childhood

Of our social sins against childhood, I shall mention only a few. The death-rate amongst our infant ranges from three hundred to four hundred per thousand, in the first year, against only thirty to forty in garden villages and New Zealand. Thus we kill them ten times as fast as we can help. That we kill off more than one third in the first year is really a massacre of innocents which society should atone for. That we cripple and dwarf most of the rest can also be proved. Read the scathing indictment of the great mother soul Madame Montessori, regarding our callous robbery of even their mothers' milk from some children, and the way we ill treat children by having everything in our homes, either too high or too heavy for them.

Right Education of Women, a Help to Atonement.

To expiate for these sins we should reform our system of girls, education. To dmy min woman's mission is to render herself adorable by establishing moral empire over the hearts of men, by discharging her due functions as Mother and Life-builder, as Healer and Health-preserver, as Companion, Educator and Ennobler, as Inspirer of exalted public activity. She is to be the guardian angel of health, education and morality. Through her alone it is possible to make every home a happy home, the nursery of noble thoughts, words and deeds. Her education should be adjusted to these ends. Girls mature earlier than boys and so have a shorter period of education. They are as yet physically more delicate than boys, and so the burden of education ought to be lightened. We should give them an easy, enjoyable, effective education. I would make six monthly promotion the rule in all girls' schools. I would urg the adoption of modern active and enjoyable methods of education for them. And I would impart to them as early as can with improved methods, a knowledge of and training in the essentials of character culture, Child education and Home education, Home Hygiene, First Aid and Home Nursing. For Character Culture I have found my Character Alphabet, and my Thirty-one Moral traits in Sindhi useful, also the teaching of the Hindu Decalogy of Yamas and Niyamas.

For education I teach Subhavik Barani Sikhia (Stoner's Natural Education") instead of Sindhi book V, Montessori Sikhia instead of book Sixth, and would be teaching "Decroly Method" instead of book Seventh, and Satha Sikhia (Sociollogy) for understanding of Social life. For education in Home Hygiene, First Aid, and Home Nursing, St. John's Ambulance courses have been found useful and practical topped by King's Feeding and care of the Baby. I would urge the introduction of these in all Girls, schools. For training in St. Wohn's Ambulance course the services of a local registerd practitioner may be requested and requisitioned.

Educational Conscription

The aim should be to make girls and women self-supplying in the matter of Education. For this it is necessary that every educated woman and girl should voluntarily pledge herself to honorary educational service for a few years, even a few hours a day, if not for full four hours. These are peaceful wictories open to advancing womanhood. The educated ones should come forwad to wipe out illiteracy and ignorance from among the less advantaged ones. Plenty of men, too, specially mensioners should join the educational army and carry on a wigorous campaign against ignorance and illiteracy, turning their drawing rooms into schools and themselves into teachers. Education is the birthright of every one and it should not be. only for the privileged few but for all. That it should be for all we need an army of Educators. A Volunteers' army, a band of workers, constituting a defence force against ignorance, whe common enemy of Man-Kind.

Swaraj is rooted in unselfish Self-direction and when we direct ourselves to supply our most patent needs, we shall be taking the most needed steps towards that end. Improvement in education is required as urgently as the diffusion of it. Education should have its objective better and greater life. Education should aim at culture of character, culture of brain power and culture of health and production of wealth. Increase of welfare and wealth should be its aim: — Our curricula have to be tested by these objectives. Do our schools induce right behaviour? Do they make for clear and correct thinking? Do they make for better and greater health? Do they help our productivity through brawn and brain, skill and science? If not, adjustments are required in these directions.

Such adjustments are being attempted in progressive countries. We should try to assimilate those progressive tendeneducators. cies and recruit an army of progressive of social service required. Society is the steady form should so regulate its activities as to give the lowest an opportunity to share the blessings of the best social heritage. Let us try to bring the best culture and the best training to the door of the worker and the peasant, of them on whose work we enjoy and feed - that is social justice and social charity. May these out-pourings reach the hearts and hands of those who can serve and sacrifice, who have in them the making of the steady workers in the cause of education. Wake up, ye women and men of leisure and learning, well provided women and girls and pensioners and return and repay the debt of learning by opening and working girls' schools and boys' schools of a new type or even of the old, with sincere spirit of service. Thus may you take part in the building of a better tomorrow.

Revive Vanaprastha

In the Hindu scheme of Ashramas, Vanaprastha the third quarter of life was meant for this purpose. The man of well-ordered life served his city and society with the same zest with which he had in the second quarter of his life served his family. What is needed is a revival of the Vanaprastha ideal. Here is a universal programme for Vanaprasthies. Go and vitalize the schools—serve in the nearest or if none be near, open your own. You that run after Municipal or Local memberships, here is a membership open to you straight for the asking. The price is self-giving and the reward real service of your motherland. Train yourselves for these. You will find Stoner's Natural Education, Montssorie's "Montessorie" Method," and "Decroly Class" by Hamaide usefully suggestive in the direction—Our great need is Voluntary Educational Conscription.

Concluding Appeal

I wish every one to consider the School to be as good a mosque or church as any, and the service of humanity an essential part of the service of divinity. He serves God who serves His little ones. Let the more experienced first duty to consider it the best as their pass on they have got from humanity to the next generation, through homes, noighbourhood centres, children homes, and schools. That is God's work, and participation therein is true worship. And if it comes to pass that people take to going to schools with the same religious regularity with which they engage in prayers or go to their temples and train themselves for helping humanity its best end, the growing children of God, and lend their leisure to that work, we shall soon be self-supplying in the matter of education, the greatest human necessity. I wish to enlist all well-provided women and men of leisure and learning in the great volunteer army of educators, the

builders of a better tomorrow. And lest it may be thought by some of our elderly ladies and gentlemen that education is a taxing affair for which they have no adequate enregy, let me that the new education by apparatus is assure them. enjoyable to the educator as it is to the educated, and that there, is something radically wrong with an education which makes. the learner or the teacher unhappy or bored. Right education makes for the happiness of both alike. In it we do not put, on the back of the man what we can put on the back of a machine and so relieve the teacher of drudgery and keep him, for the human task of sympathetic observation and guidance. I would therefore request all to learn these new ways in education and Social Science and provide a happy enjoyable outlet. for their leisure, and spend a few hours everyday in the great game of education and Social Science. Let me in the end summarise my specific proposals. They are :--.

(1) Consider every child a 'Balakrishna' and organize Children's Homes—'Temples of Childhood.'

- (2) Revere and worship womanhood. Reform your girls' education. Help every girl & woman to become worthy of worship, a real guardian angel in every Home. Make her a healer and teacher too. Thus alone can we make our Homes holy and happy nurseries of noble thoughts, words and deeds.
- (3.) Revive the ancient Ashrama of Vanaprastha of disinterested public service on the part of experienced elders, men and women of leisure and learning. Let all girls, women and men of leisure and
 learning, especially-well supported widows, and pensioners be requested to turn themselves into educational and Social Reform missionaries.

UNITY AND BROTHERHOOD

BY

Hy. S. L. POLAK.

NDIA is today passing through a crisis, and if ever a watchword were required, it surely is "Unity and Brotherhood." By unity I do not mean the mere outward association of individuals and parties. If the divine spirit is all and in all, then obviously it is our first duty, and all religions teach it, to seek out the divine element in everyone and in every phase of existence. There is the statement of the old Latin writer: nothing human be alien to me". It was not a thought promoted by mere idle curiosity. The old philosopher realised that for the true and universal observer nothing should be outside of his realm of observation, nothing should be accounted strange and unrelated, nothing should be regarded as untouchable and uninteresting, but all should be regarded as parts of a whole of which, with our ordinarily limited human vision, we can only see a portion of the skeleton and not the flesh and blood, so to speak, that it wears or the atmosphere in which it has its being.

In the political and social life of India it seems to me that the whole country has very largely departed from the ancient ideals and traditions. I am not among those that believe that the mere fact that a thing is old is a reason for preserving it any more than I am among those that believe that mearly because a thing is old it should, therefore, be rejected. Sir Oliver Lodge has recently warned us against both of these heresies. But there are certain ideas and ideals that, old as they are, are perennially new and refreshing. They embody such elements of truth as the human spirit has so far realised, and two of these concepts in particular are as true today as they were when they were first enunciated. These are the ideas of Unity and Brotherhood. If we conceive all things as

part of the Godhead, if we remember that God works patiently, slowly, and surely, and that all things move towards His ends, however dissimilar, divergent, and conflicting they may appear to be to our limited vision, we will apply our minds to our tasks with more reverence, with more persistency, and with more patience. No task of national uplift, however seemingly trivial it may appear, will be too small to set our hand to or to encourage our fellow-workers to undertake. Bitterness, strife, and jealousy will disappear as we remember the Divine in our fellow-men, and in particular in our opponent, for he, too, is a factor in the divine Plan; nor shall we wait until he reciprocates our breadth of view, our change of soul, and our spiritual perception. The evolved man proves himself by his freedom from conditions, and when he realises the right path he will not wait to traverse it until he has a companion. What seems to me to be needed in India today more than anything else is the spiritual pioneer, untramelled by sectarian views and political dogmas. It is in the application of the things of the spirit to the matters of everyday life that India will increasingly find the salvation that leads to Swarajya.

POLITICAL VS. SOCIAL REFORM.

MR. KALINATH RAY EDITOR, THE TRIBUNE.

HOULD political reform precede or follow social reform, is one of those eternal questions which constantly crop up in all countries in a state of transition. In India this question is at least as old as the Poona Congress, and indeed, a good many years older. Tilak definitely resisted the view that social reform should precede political reform, and stoutly maintained that without political reform no real social reform is possible. There were others who maintained the contrary proposition with equal vehemence. Even at the present time there are many who think that as long as untouchability remains, and some would add to it caste itself, so long there is no hope for India's political progress; just as there are many others who think that neither caste nor untouchability has the smallest chance of disappearing unless and until India has politically come into her own. It is easy to show that each side represents a valuable fragmant of the truth and neither the whole truth. A country cannot indefinitly remain socially stagnant and yet strive for political freedom, nor can a country remain a contented slave politically, and yet sincerely hanker after social reform. There will always be individuals who are attracted to one side of national work rather than to another, and there will be short periods when for special reasons one or other branch of national work takes precedence of another in the general esteem. But taking the nation as a whole and a fairly long period it is safe to assert that great movements for social and political uplift are as a rule synchronous. It could scarcely have been otherwise. The soul of a nation, like that of an individual is one and indivisible, an organic unit; and every great movement is a movement of the soul, an attempt on its part to reach forward to an ideal.

How could any such movement leave any part of the soul entirely unaffected? For an illustration of this truth we need not go very far. The two greatest movements for social reform in India in our time undoubtedly are the Brahma Samaja and the Arya Samaja; and it is a matter of common knowledge that each of these movements in its own way has had a vast reacting influence on political thought and political action. Similarly the Congress has from the first been among the chief inspirers of the social reform movement, and many of its most prominent leaders have been among the most ardent social reformers. The great Tilak himself had a social side to his political programme; while his successor in national leadership is at least as enthusiastic an advocate of social reform as of political progress.

Yet there is a sense in which the question has a meaning and a reality. In a subject country social reform like all other activities tends to bear the stamp of the slavish mentality of its people. A few choicest spirits may rise from time to time who can shake themselves free from such mentality and can look at problem's in their true perspective. But most people are content to take themselves, their social customs and institutions at the valuation of their political masters. A movement for social reform in such circumstances naturally runs the risk of being an attempt to make the country socially a copy, a feeble imitation, of the ruling country. All great movements, all movements that leave an abiding impress on the life or the destiny of a people, are spontaneous, springing out of the free life of that people, acting upon and being reacted upon by its environment. A movement for social reform, in this sense, is naturally denied to a people as long as it is not politically free. Then again the worst effect of political subjection is that it deprives a people and all its component parts of their power of Subject to extraneous authority politically, they initiative. Subject to extraneous authority por CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

tend to accept social customs and usages as a part of their lot, the decree of an inexorable fate. In such circumstances, the mere fact that a custom or an institution exists or has existed for years, is regarded as a sufficient reason for its continuing to exist. The pressure of economic forces may change the institution or the custom, but such a thing as a conscious deliberate change becomes almost an impossibility. For the same reason those who are on the lower rungs of the social ladder are content to remain where they are, without asserting their natural human right to ascend to the higher ladders. The problem of untouchability can never be wholly solved unless and until the untouchables themselves take the riddle of their deliverance into their own hands. Till then the process will be one of mere tinkering, and not of that complete trasformation of the lot of these millions of people, which is their inalienable birth-right. And there is no other, certainly no better way to enable the untouchables to take the problem of their uplift into their own hands than by giving them the franchise. As Mazzini has so beautifully put it, "how is a man to be shown that he has a mission on earth, to be given the consciousness of his duties and his rights, except by his initiation into citizenship, in other words, the suffrage ?" It is for this reason and from this point of view that there is truth in the statement that in a subject country, at all events, political reform with a capital R must precede social reform with small r. A movement for social reform there may, and indeed must, be simultaneously with political reform movement. Such social evils as definitely stand in the way of the big political reform or seriously interfere with national efficiency or are obviously inconsistent with the time spirit must be removed, irrespective of whether political reform is or is not within immediate reach. To remove them is in most cases a part of the political reform movement itself. But anything like a complete social transformation can only follow and not precede the attainment of political freedom. This is exactly what the history of Turkey before the European war and now of Afghanistan clearly shows. This is exactly what we in India can expect. Only a politically free India can rejuvenate and overhaul herself socially.

ARYAN POLITY

DR. KALIDAS NAG, M. A.

The Aryans did not come to India with any invading army. They in migrating to India came with their culture and her cultural conquest was also their object. If the Vedas are immortal they must have brought them with them. At that time India was inhabited by ignorant and uncultured aborigines. The work of cultural conquest went on and a social structure was built with four main divisions, viz: - Brahmnas, Kshatriyas, Vaishyas and Sudras. The Brahmins had the monopoly of priestly duties. The Kshatriyas constituted the warrior class. The Vaishyas took to agriculture and commerce. The Sudras were given menial service. The first three classes were considerd as twice-born and enjoyed many social privileges, the Brahmins occupying the highest rank. The low-born people were Sudras and had no right to read the Vedas. Really the Sudras enjoyed very little of the Aryan culture. They were kept ignorant obviously to ensure the service of the twice-born classes. Many of the Sudra class left service, went away and became untouchable. Some of the Sudras were illegitimate children of the higher classes. Having nobler blood in their veins they refused to do any menial service and made common cause with the other runaway Sudras. They constitute the untouchable clas-These classes also include outcastes by reason of ses of India. social ostracism.

The State was generally owned and managed by the Kshatriyas with the aid of the Brahmins. The laws were

framed by the latter with or without royal assent. There was scarcely any social matter that was not mixed up with Some of the laws were in the shape of religious injunctions. The penal laws were more preventive than punitive. Representative Government was unknown in any of he Aryan colonies. Autocracy prevailed everywhere. The result was that Aryan polity degenerated. Religion began to be divested of its spiritual elements. Autocracy led to selfishness and corruption and internal disssensions followed. Inter-provincial jealousy simply aggravated these dissensions. Rigidity of caste rules was largely responsible for inter-caste quarrels. Internecine fightings became the order of the day. Thus invasions from outside were made easy. Foreign invasions and conquests followed. Since the Mahomedan period religion has been separated from the State. Foreign states had very little to do with social matters also. Since the beginning of the Mohammedan rule, therefore, Aryan polity in India consisted of the social and religious matters. The socio-religious polity of the Aryans, being thus deprived of State aid, went from bad to worse. Disintegration ensued and social and religious matters went still more worse. Religious abuses and social idiosyncrasies introduced chaos into the Aryan socio-religious polity. Politically the Aryans latterly underwent abject slavery. I refrain from saying any thing further about the political aspect of the Aryan polity.

The Aryan polity was badly in need of socio-religious reforms. Providence could make no further delay in rescuing human society from social anarchy and religious misrule. Reformers in the persons of Guru Nanak, Raja Ram Mohan Roy, Guru Govind, Keshab Chandra Sen, Pratap Chandra Mazumdar, Swami Dayananda and others were born to bring about the necessary reforms. They were followed by many

others and the work of reform went on with a considerable degree of enthusiam. But the state of things was so bad that success depended on thorough overhauling. Brahmo Samaja was established in Bengal and Arya Samaja in the Punjab to carry out the work of reform. But the work was very difficult. Although they established branches through. out the country, the reforms were not accepted freely. mantine conservatism was proof against any reform. Brahminism stood against the inauguration of the reforms. There is a royal road to perfect culture in the Vedic teachings. For obvious reasons Vedic teachings were withheld from the mass of the people. The motive could not but be a selfish one. It was to make the exploitation of the masses by the classes Ignorance is a guarantee for such exploitation. Those who misled the people had themselves left that royal road to culture and the Vedic teachings had very little place in the Aryan polity. There can be no doubt that sometime after the Aryan colony had settled in India, Vedic culture made considerable progress. Retrogression or diversion followed but it is difficult to ascertain when. India was passing through a dark age when the reformers first began their work. Indian cultural regeneration requires that the lost Vedic culture be regained. The Vedic lessons should be the guide of our cultural progress. The Vedic culture is full of spiritual value and no culture can approach perfection without spiritual advancement. God-owned India is now God-forsaken, because the lessons of the Vedas are lost to us. Instead of worshipping God we worship the priest. Priestly domination is no less an obstacle to our cultural freedom than political domination to our political freedom. In every aspect of life we have deviated from the path of Truth. Our wheel of progress must be extricated from that rut. That can hardly be successful without waging a regular war against ignorance. Nothing but the light of God can remove it.

WHEREIN LIES HAPPINESS?

BY

MR. CHUNI LAL NAYAR, B. A.

"A mighty King" so runs an ancient Indian story, "with his beautiful spouse, and lovely children, followed by a train of obedient able and handsome courtiers, moving like Solmon in all his glory, drove to a theatrical hall. There was arranged for that evening, a play specially designed by the finest dramatist. The most famous stars were taking part in the drama. The King was pleased beyond description to witness the play. Music was exquisite, acting of a really superb order, costumes of players of a pleasingly artistic variety and the plot of an enrapturing interest."

"But it was getting very late. His Majesty was in the habit of getting to bed quite early. Soon his eyes became heavy and he yearned for sleep. He could not however express his desire to disturb anybody. At last he quietly slipped from his seat and unrecognised went to a lovely back corner of the stage. There he laid aside his princely robes and stretched himself for sleep. In a short time he was enjoying sound sleep."

"Sound sleep - dreamless, quiet, undisturbed, sounder than he had ever enjoyed in life, quieter than he could imagine, he had that night on a bare uncovered floor."

"It was about the dawn when the play ended. The audience rose and the courtiers and others were astonished not to observe the King in his seat. They searched and at last found him just waking, rubbing his eyes. They all looked with mouths wide open and he quieted them with a smile and an assurance that he had had a very sound sleep and a happy night."

"Happy" the word sounded unbelievable to his hearers. How could the King be happy in that condition? And everybody wanted an answer."

How could the King be happy? Happiness - where does it lie? We might as well address the question to ourselves and try to find an answer.

What Makes a Man Happy?

A beautiful wife, a son, wealth, splendour, a lovely dress, soft music, enchanting scenes? The epicurean would say 'yes' and yet the King had everything about him and renounced them and slept on a bare floor and then said that he felt happy. What then? A quite dreamless sleep, yes, but why? The mind takes rest, says a superficial critic. In a dreamless sleep the mind is dead—it works not and there is little happiness in death.

Who said 'I felt happy' when the King expressed that sentiment? The King's tounge? It cannot be, for the King's tongue, it can not utter the word if the mind were not there to actuate it. The King's mind?—it cannot be because it was sleeping. The King's consciousness (chit)?—evidently, yes. But how is it that in a sound dreamless sleep only, the, King's consciousness recognises happiness. How is it that the King's intelligence (Buddhi) does not argue or criticise.

The truth is, in a sound sleep when all connection is cut off with the world of perception or conception, the mind, intelligence and consciousness are all lost in the sea of Soul (Atma) and enjoy happiness. And why should there be an experience of bliss? Because the soul is Bliss itself.

The enquirer may proceed a step further. If our being is real happiness, why do we find pleasure in outward objects such as the birth of a son, meeting with wife etc, and hate loneliness?

The reason is not far to seek. There are three phases of the active principle of life - the three manifestations of our consciousness (Chit). (1) The concentrated phase, when a man draws away his mind, intelligence and Chit from all objects and loses himself in Atma (Soul), he realises the true nature of his being or self and feels happy. To the self-illumined seer this happiness is known all his life and the worldly objects, howsoever precious, do not attract him. ordinary man, there arrive moments in life when in the commencement of a certain act, he withdraws all his mind, intellectual criticism from outside, and concentrates his whole being. For that moment, say in with his wife or on the birth of a son he connection with the entire world of perception or conception (save in a particular act), and in a superbly concentrated moment the self gleams in him and he feels happy. For if the wife and the sons are sources of happiness (and not mere instruments for momentary concentration) why did the King say he felt happy when he was really away from his wife and sons.

To resume, the second phase of Chit is the unconcentrated or the wandering one. This is the phase which is observed in the average man. The soul is visible only in a manner as a picture through hot disturbed air. No wonder the averagman is far from being happy. The third phase is the unconscious submergence of all activity in Atma (soul) as in sound sleep, which of course makes a man happy but the ordinary man wonders why he felt so happy in a sound sleep.

That Master Creator with an unbounded love of us all has illumined us with his own light, has infused in our soul his true nature—Bliss immeasurable, undiminishable, unchangable and unremovable. The kingdom of God lies within us. Happi-

ness is the essence of our being. Within what an easy reach of us all He has placed the treasure. And yet there is a quest of happiness, a heart-burning search—a futile attempt to find outside what lies inter-woven with our very nature and being. O, the generosity of God and the folly of man!

CONTEMPORARY THOUGHT REVIEWED

Mr. JAYAKAR ON SOCIAL REFORM

The following are extracts from the presidential address of Mr. M. R. Jayakar, delivered at the 44th session of the Indian National Social Conference on Dec. 25 at Calcutta:—

Institution of Caste.

Whatever might have been the origin of castes in India or the economic purpose which they served at one time when India was differently circumstanced, there is no doubt that it is being increasingly felt that the institution of caste is a very severe handicap on our effort towards freedom. Those who are in touch with the Non-brahman movement or with the agitation in favour of the Depressed, will be able to vouch that the problem has been so rapidly changing its form, under the stress of modern forces, that the agitation is now for a complete re-adjustment of the old-world arrangements of our social life. For several years, social reform was largely concerned with finding out an equitable basis for the relations subsisting between the weaker and the more developed elements of Hindu society and sought to rest the privileges of the latter on some economic basis, supposed or real. The so-called lower classes advanced their claims apologetically, very often basing them on the utilitarian necessities of the hour. Now their claim is bolder, and with the new values which Individuals in India have come to acquire under modern political arrangements, the social movement has acquired an unprecedented boldness. The claim now is not that caste disinctions should be modified but that they should be completely erased, so that caste, like religion, will become a matter of individual regulation, and will have no place in our public demeanour. Under the sway of this feeling, attempts have been made in Maharashtra to storm public temples, and threats of Satyagraha to attain social equality have been held out with a tenacity unknown before. If the weekly output proceeding from journals conducted by the members of the so-called lower classes is carefully examined, it will be found that their claim is now being

and more rested on the essential equality by birth of all more They pathetically appeal to ancient Indian history human beings. and point out the changes which took place in ancient Hinduism showing its wonderful adaptability to changing conditions. History, they say, has revealed that, in former times, Hinduism, inspite of its apparent immobility, changed again and again and reconstructed itself so as to assimilate the virtues even of rival religions. A few of these changes are well-known and have become landmarks in Hindu history. Buddhism is dead in India, but it still lives in Hinduism. It is seen in the all-embracing cathollicity of the Hindu's conceptions of God and religion, and in his tenderness for all forms of animal life. These critics further point out graphic descriptions in the Vedic, Brahman and Epic periods, when hordes of people coming from inferior sources were, as with one mighty wave, swept on to the higer livels of Hindu society. They persuasively urge that to 'Brahmanize' the lower communities is the best test and mission of Brahmanism. They would have Brahmanism furnish a cultural apex which the Sudras would look up to as an ideal towards which they would endeavor gradual'y to approximate

These appeals to ancient history have had a very great effect upon the success of the social movement. The lower classes have now met the orthodox on their own ground. The spread of the knowledge of Sanskrit, amongst the inferior classes in schools and colleges, has not been without its effect. The culture of Brahmanism has spread amongst them, and appears with ease in their best types. Their juxtaposition, on equal footing, in our Councils and Assemblies has established an affinity which it is difficult to deny elsewhere. The law of marriage has been gradually modified so as to make intercommunal marriages possible in the descending order. Communities claiming to be intermediate between the four important castes of Hindu society have been reawakened and are playing the part They are showing a tendency gradually to be absorbed on of bridges. either side, more especially into the higher type. Only the other day I came across two marriages between a pure Brahman and a caste intermediate between him and the Kshatriya. The marriages were not sanctioned by orhodox usage, still they took place quite openly. A little stir was created for the moment, but the parties soon settled down into their normal place in the higher community.

In former times, the barriers of caste, when attacked, caused noise.

Now they fall without sensation. The demolition of these barriers will

I am sure, be further accelerated by social reformers undertaking or encouraging a scientific study of the origin and growth of castes historically and ethnologically. Such a course of study based on a careful perusal of Census Reports, Gazetteers, accounts of travellers and similar publications, will form a wonderful solvent. It will readily melt caste pride and self-sufficiency, by laying bare the constituents which historically entered into the formation and development of castes. Far-off elements from the regions of Central Asia, Scythia and Egypt will be detected in the formation of this granite. Dusky traces may be perceived in origins of vaunted purity, and gradually the truth will be borne in upon the humble inquirer that the boasted purity of his birth is only a myth. He will realize castes are, like the great river Ganges, fed by Himalayan snowflakes as also by the sewers of squalid towns. He will then find that castes take their colour, like a river, from the soil through which they advance, and their true function is to lose themselves in the swelling current of national life, fertilizing individual effort and not to run a solitary course to disappear in the barren sands of conceit and futility.

Shuddhi

The Shuddhi movement of the orthodox Hindu, though originally intended for re-conversion from alien faiths, has been a contributory cause of this change. Shuddhi cannot be restricted any more to its original necessities. If a lower caste Hindu, who or whose ancestors. had at one time espoused Mohamedanism, can, by the 'spiritual alchemy' of Shuddhi, be reconverted to Hinduism, it is difficult to say why this same spiritual process cannot be made effective for the purpose of raising a Sudra to a higher status. The Shuddhi movement evoked aspirations on either side, which are having a great effect on a general levelling up of Hindu society. Why cannot a Sudra become a Kshatrya with ancient scriptures proper Shuddhi, asks the Non-Brahman The mention such a process. Many saintly personages have gone through it. Viswamitra and Vashishta are two noted examples of this social Once the principle is accepted that ceremonials can, like the philosopher's stone, change the lower into the higher, there are no limitations to the aplications of the rule for the solution of inter-caste troubles.

Take also the Sangathan movement. Sangathan means contact, combination and association. It is impossible to have these unless people

meet on equal footing. About two years ago I saw a magnificient spectacle in Bombay of the effects of Sangathan. On the Dasahra day the orthodox Hindus of a locality had their simollanghan ceremony. The men who walked in the front rank contained a couple of inferior caste men who would never have been allowed a place there but for the feeling that, as against the increasing ravages of rival religions, all Hindus interse ought to have equal status. It is a most remarkable feature of modern Hindu society that the SHUDDHI and Sangathan movements, though started by orthodox people from orthodox feelings, are now having an effect which would have been very much dreaded by those who set the movement on its feet. The attacks of rival faiths have been in this way of great benefit. They have taught Hinduism to consolidate itself. They have set free processes of thought and behaviour which have acted as solvents in Hindu society.

Women's Movement.

I now pass on to another great feature of the modern times, viz. the women's movement. I am very glad, that, in this very week and in another place in this city, a conference is being held where women's rights will be discussed in all their bearings. It is not my desire to go into the several aspects of the women there. In the limited time which is accorded to my speech I can only deal with one aspect of it, viz., woman's right to hold and inherit property, as also her general status as a daughter, wife and widow. I am aware that there may de some difference of opinion with regard to such matters, but I can safely say that there is a growing consensus that her position in this connection is not very high, nor in strict accordance with what she enjoyed at one time in ancient India.

Beginning with the question relating to women's power of acquiring and holding property, which question is connected with the Law of Inheritance, I may say without any fear of contradiction that it has varied from time to time in Hindu Law. It is clear that the status now accorded to women as daughters, wives or widows, is considerably inferior to that which they occu pied in times when the Aryan immigrant in India had developed his best institutions in the free and pure latitudes in which he lived in Vedie times. That period may be regarded as the best in Indian history when the sentiments of the Indian people had not received the adulteration from foreign

sources which they acquired in subsequent times. The Vedas have many charms, but the best of them is that they reveal the Aryan mind in the best of its attributes. The student of the Vedic period finds scattered from place to place evidence that women occupied a very elevated place in the society of those days. This is not the place for going into the details of this question, but speaking briefly, it does appear that women then enjoyed very great freedom in matters in which they suffer from many disabilities now. Even marriage does not appear to have been compulsory in those days, and women could remain unmarried, either for the whole of their life or at least up to a very late age, devoting their time to learning and philanthropy. In the Rig-Veda one finds scattered several texts relating to this question. One of them may be mentioned here, where the Rishi speaks of women who have grown old in their fathers' house claiming a share (of the patrimony). A verse which is repeated even now at every high caste marriage ceremony by the Hindu husband, takes the form of a troth or vow by him in reply to an injunction by the father of the bride in the following terms: - 'You should not prevent my daughter......from acquiring wealth....... The bridgegroom replies 'I will not so prevent her.' There are, likewise, instances on record of women who have been authors of Vedic teachings and held open discussions with learned men in the courts of enlightened kings. They joined in debates and held their own against eminent scholars. Women who remained unmarried for their life took their place side by side with men and enjoyed equal respect. The status of the wife, in particular, was very high. The wife was regarded, according to one Vedic poet, as the best gift of the gods 'for the purpose of domestic happiness'. The bride was 'well developed and of attained age.' It was regarded as a desirable attribute of married life that the wife should be full of self-assertion. It was a usual form of Vedic benediction pronounced by the father on the bride starting for her husband's house. He said: - 'Be the ruler of thy father-in-law, of thy mother-in-law and also of thy sister-in-law and brothers-in-law.' The capacity to manage and govern the house was regarded as a necessary requisite of domestic happiness. The rituals then prescribed and observed even up to the present times point to a very high age of marriage amongst women.

In one of the verses in the Rig-Veda the grown up wife is referred to as.

'Unveiling to her lord with conscious pride.

Beauties which as he gazes lovingly Seem fresher, fairer, each succeeding morn.

The proprietary rights of the wife apart from the husband were recognized widely, so much indeed that a husband could not make a gift even to the gods without the wife's consent. Women often remarried. One funeral hymn says, addressing a widow who had just lost her husband and was full of grief:—'Rise, woman, thou art lying by the side of one whose life is gone. Come to the world of the living away from him, thy husband that is dead, and become again the wife of him who is willing to take thee by the hand and marry thee.'

THE HINDU-MUSLIM QUESTION

The Maharaja of Mahmudabad speaking as president of the All-India Muslim League said: -

The third question is a question of supreme moment that affects, and materially affects the realisation of either of the two political concepts mentioned above - I mean the conflict of communal bias and prejudices. I refrain from using the expression "communal interests" advisedly, for I do not believe that there is any real and genuine interest of any community, be it a minority or a majority, that is not a national interest. No national aspiration is worth the name if it disregards the interest of any community in our vast country. All castes, creeds and communities have to pool their resources together not only to ask for the introduction of Swaraja but, what is more important, to deserve it. For a sane and sensible Indian politician it is impossible to visualise an Indian democracy which has in it the taint of sectarianism; and for the majority, because it has the weight and power of a majority, to descend to the lower level of dominating a minority is a negation of the principle of equal citizenship, which is after all the very essence of demoratic rule. The apprehensions and misgivings of a minority are not unnatural and it is an obligation cast upon the majority to remove such doubts and fears. No less, on the other hand, is it incumbent on the minority not to formulate terms that are excessive and trenched behind a communalism which is short-sighted unreasonable, enough to block the reforms in which it will itself be a participant. At no time in the history of India was there the call for unity more insistent. The solution lies in sweet reasonableness in the majority and than now. The solution lies in sweet Teasonapieness 2 CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

minority communities alike. Both have to make sacrifices and have to be mutually generous. A common national mentality is not obtainable on any other basis. I commend this solution to your consideration before I deal with the three subjects in their proper sequence,"

INDIAN THOUGHT IN GERMANY.

Helmutm Von Glasenapp writes in The Calcutta Review for Nov. and Dec. 1928: -

One of the chief sources on which the 18th century relied, was a translation of the "Ezour-Veda." The work was supposed to be a commentary to the Vedas, in which Christian occidental monotheism was taught, but was in fact a forgery used by missionaries for the purpose of conversion.

Herder

Actual investigation of Indian literature only began at the end of the 18th century. A glance at the works of our German classical writers shows how amazing was the influence of Indian ideas on the great men from the very first, when they became acquainted with them. Already Herder (1774-1813), the prominent poet and philosopher who lived as a divine in Weimar, showed a great and so-to-say loving interest for India; in his "Thoughts on the Philosophy of the History of Mankind" (1784-1721) and other writings of his he speaks of his admiration for the "tender Indian philosophy," which cannot but ennoble mankind; he describes the Hindus, on account of their ethical teachings, as the most gentle people on the earth, who as he says in consideration of their doctrine of "ahimsa," will not offend a living creature, he praises their frugality, their loathing of drunkenness. "Scattered Leaves" he speaks more than once of the Indian Wisdom, he mentions the transmigration of souls and in his "Talks on the Conversion of the Hindus by our European Christians" he allows an Indian to defend his religious ideas and praises their humanity, although he himself was a Protestant theologian.

Goethe and Schiller.

A great interest for Indian ideas we also see in Herder's friend Goethe, the greatest of all German poets. Well-known are his inspired verses on the Shakuntala, where he say (I am giving a proof translation):

Wilt thou unite in one name heaven and earth,
Then I name you, Shakuntala, you, and all is said!

That this impression conceived at the first reading - the distich dates from the year 1791 - was not evanescent is proved by the following letter addressed to the French Sanskrit scholar Chezy, to whom Goethe wrote 40 years later, on the 9th October, 1830. He says: "The first time when my notice was drawn to this unfathomable work, it aroused in me such an enthusiasm, it attracted me in such a way that I could not be quiet until I studied it profoundly and felt myself drawn to the impossible undertaking to gain it for the German stage in some way I grasp only now the inconceivable impression which this work formerly made on me. Here the poet appears at his highest, as representative of the natural state, of the most subtle wisdom of life, of the purest moral endeavour, of the most dignified majesty and the most earnest contemplation of God, at the same time he remains nevertheless lord and master of his creation, so that he may dare to employ vulgar and laughable contrasts, which must be regarded as necessary connecting links on the organized whole." In this high idea of the Shakuntala Goethe stood not alone. Schiller also has expressed the opinion that the whole Greek antiquity has produced nothing equal to the beautiful womanliness and the tender love that comes near to the Shakuntala in any way. Of other Indian poems Goethe, as can be gathered from his letters, has especially admired the Meghaduta and the Gitagovinda. The impulses coming from India gave a deal of stimulation to Goethe's own poetical works. Indian subjects were treated in his poems. "Der Gott und die Bayadere" (1797) and the "Pariah-trilogy." The Indian drama has influenced his "Faust" technically, as his Prologue on the Theatre shows For Indian art and philosophy, on the other hand, he had not the right understanding. Imbued with the teaching of Greek antiquity, it was impossible for him to recognise the greatness of the art so different from all Western ideas and to estimate correctly the individuality of Indian wisdom. Goethe himself did not know Sanskrit. Still it attracted him so much that he made attempts in writing in Devanagari letters, which one can still see in the Goethe-Archive.

Humboldt and Ruckert.

Here I must mention above all two men, who were both in friendly relations with Bopp and won many friends for Indian literature is

Germany, Wilhelm von Humboldt and Friedrich Ruckert. (1767-1835) was a minister of state of the Prussian King Friedrich Wilhelm III. He belonged to the statesmen who at the same time took an interest in science. Humboldt had a fine understanding for the individuality of Indian ideas and has shown it especially in his treatise on the Bhagavadgita. He says of this work: "It is perhaps the profoundest and most sublime work which the world has ever known," and said of his first reading of the Gita "my permanent feeling was gratitude to the fate that I could live to read this work " The accomplished poet Friedrich Ruckert (1788-1866) has won immortal fame by his congenial and absolutely perfect translations from the Sanskrit. He has bestowed his attention on the Vedas, the Epics and Puranas and also above all to the learned poetry. Of all the versions of Indian originals the best known is perhaps that of the "Nala and Damayanti" episode from the Mahabharata, but his art of translation is best proved by his tanslation of the Gitagovinda." Here he has succeeded in giving a true version of the original text but also in recreating the rhythm and the plays on words and rhymes in perfect imitation till no wish is left unsatisfied. As a poetic interpreter of Indian poetry Ruckert is still supreme in Germany, and the attempts of others to metrically render Indian works show plainly that Ruckert is not to be surpassed-I am thinking of Adolf Holtzmann (1810-1870) and Count A. F. von Schack.

Kant.

That some results of Kantian thought often coincide with the doctrines of Indian philosophical systems, cannot be denied, but we cannot therefore assume that Kant was influenced by Indian thought. It is the case rather that thinkers arrive at similar conclusions on totally different paths. For instance, Kant's theory of knowledge with its differentiation between the physical world conceived in space and time and the unknowable thing in itself lying beyond these forms of conception are similar to a certain extent to the Maya-doctrine of Shankara, so that, according to Paul Deussen, Kant may be said to have "given the scientific basis for the intuitive doctrine of Shankara." We also find certain parallels between the Kan-

^{1.} Paul Deussen On the Philosophy of the Vedanta in its Relation to Occidental Metaphysics, Bombay, 1893. Dissimilarities between Kant and Shankara F. O. Schrader points out in his treatise "Maya and Kantianism," Berlin, 1904.

tian and the Buddhistic philosophy. It is, for instance, a fact that Kant declared a number of questions to be unsolvable ("antinomies of the rational cosmology"), which is comparable to Buddha's refusal to answer questions like "Has the world a beginning or not?" "Is it finite or eternal" and so on. Th. Stcherbatsky has called our attention to similarities between lines of thought of Kant and later Buddhistic thinkers like Chandrakirti. To the same Russian scholar we also own the proof that Kant's doctrine of the categorical imperative has its counterpart in Brahmanic philosophy. Besides, he has had predecessors in his aesthetics in Indian writers on poetics, as H. Jacobi has shown.

All these interesting and important but not everywhere accepted items I mention to show you how manifold relations between Kant's modes of thought and Indian philosophy can be adduced. To the subject treated here, i. e., the influence of Indian thought on the philosophy of Germany, everything mentioned here is only loosely connected, because Kant, as I have said before, had no knowledge of the Indian doctrines, to which many parallels can be found in his works. In his time Sanskrit philology was still so backward that it was quite impossible for him to know anything about it.

Fichte and Hegel

It is a similar case with Kant's successors. In Fichte's (1762-1814) essay "Anweisung zu einem seligen Leben" (Hints for a blessed life) a number of sentences may be quoted, in which he comes near to the Advaita doctrine most amazingly. These analogies are partly so strong, that R. Otto has even attempted to give whole passages of Fichte in the language of Shankara. In Hegel (1770-1831) we can also find

3. Th. Stcherbatsk: The Conception of Buddhist Nirvana, Leningrad, 1927, pp. 107, 153-154. 160-161, 208.

4. Th. Stcherbatsky in an essay of the Russian Academy of Science. Petrograd, 1918, pp. 359-70.

5. H. Jacobi: "Die Poetik und Aesthetik der Inder." Internationale Wochenschrift für Wissenschaft. Kunstu, Technik. 4th year (1910) column 1379 and following.

6. R. Otto: "Westostliche Mystik," Gotha, 1926, p. 30, etc.

^{2.} R. O. Franke: Kant und die altindische philosophie "Zur Erinnerung an Immanuel Kant" Halle, 1904, pp. 137-139.

parallels to Indian philosophy, 7 and especially regarding his dialectics and that of the grear Mahayana teacher Nagarjuna. Th. says thereon: "Hegel in his "Phaenomonologie des Geistes" challenges common sense to point out some object which is certainly known for what, in our experience, it is, and solves the question by stating that all we really know of the object is its 'thisness,' all its remaining content is relative. This is the exact meaning of the 'Tathata,' or of 'suchness, of the Mahayanist, and Relativity, as we have seen, is the exact meaning of the term 'shunyata.' We further see the full application of the method which maintains that we can truly define an object only by taking explicit account of other objects, with whom it is contrasted, that debarring this contrast, the object becomes 'devoid' of any content, and that both the opposites coalesce in some higher unity which embrathem both. The facts are knowable only as interrelated, and the universal law of Relativity is all that is properly meant by reality. Both philosophers assure us that Negativity (shunyata) is the Soul of the Universe, 'Negativitat ist die Seele der Welt.' Reducing the world of fact to a realm of universal relativity, this implies that every thing cognisable is false, transient and illusory, but that the constitution of the real world depends upon this very fact. Even sensations and sense data (rupa) which first appeared as ultimate realities, we then gradually discover to stand in relations without which they prove to be meaningless. Relativity or negativity, is really the Soul of the Universe."

Hegel has evolved his system independently. The parallels with Nagarjuna, which Stcherbatsky has discovered, are mere coincidences of some particular results, which he has arrived at from totally different starting points as Nagarjuna. If Hegel lived still, he would certainly be vastly astonished at Stcherbatsky's comments, for all that he had heard of Indian philosophy—of Nagarjuna he knew nothing—had made no impression on him at all, so that in his writings he rejected everything Indian more or less roughly.

Schelling.

The case is quite different with Schelling (1775-1854). As it is well known, Schelling has during his long life laid down more than one

^{7.} Stcherbatsky: "The Conception of Buddhist Nirvana," Leningrad, 1927, p 53.

system. His interest for India was very lively, especially in his later life, when he worked at his "Philosophic der Mythologie und Offenbarung" (Philosophy of Mythology and Revelation) and lived absorbed in theosophical ideas. He admired the Upanishads, thought them the oldest wisdom of mankind and induced Max Muller to translate some of them for him in 1845.8. He placed the Upanishads higher than the Biblical books and said of the latter that "they can in no way be compared [as regards real religious feeling with many others of former and later times, especially the sacred writings of India."

IDEALS OF INDIAN WOMANHOOD.

The Maharani of Mayurbhanj said in the course of her speech at the All-India Women's Social Conference: -

We have a noble ideal to live up to, an ideal enriched by the examples of Indian women whose lives still shine with lustre, which neither time nor age can dim. It is true we must move with the spirit of progress. Whatever triumphs we want to achieve must be in tune with the traditions and ideals of Indian history and civilisation. As India cannot be India without its Himalayas and its Indus and Ganges, so the present generation can never be true to the soil without those distinctive features which have characterised the best of Indian womanhood.

The Junior Maharani of Travancore, who presided at the Conference, said interalia:-

The universities and centres of culture, even in the West, are apt to look askance at any pretensions to equal treatment between men and women, and not even the marvellous work of savants like Madame Lurie was sufficient by itself to eliminate the idea of unfitness of women for laborious and sustained scientific or literary work. It required the world war, an orientation of men's minds as well as the necessity of the economic situation and the urgency of co-operation of men and women in all fields of work and thought, completely to emancipate women in West.

^{8.} Max Muller: "Damals und Jetzt" Deutschae Rundschau XLI,1884,p.416.

^{9.} Max Hecker: "Schopenhauer und die Indische Philosophie?" Koln, 1897

Far different has been the history of women's movements in this country. In the Vedic times women had been as active members of society as men were. Not only were women composers of scriptures but authors of law-books and mathematical treatises. In regard to the law of propetry the Hindu Law at its inception was very liberal in its vindication of the rights of women to inherit property. Such rights have been restricted only by recent legislation initiated by men, who unconversant with the original texts, have failed either to march with the time or to allow and encourage the evolution of society on natural lines. It might not be very well known that in her own country of Kerala woman is the pivot of the family and her rights are fundamental and extensive:

EDITORIAL REFLECTIONS

RELIGION AND POLITICS.

In the course of his presidential address, delivered at the last session of the Indian National Congress, Pandit Motilal Nehru observed:—

Whatever the higher conception of religion may be, it has in our day-to-day life come to signify bigotry and fanaticism, intolerance and narrow-mindedness, selfishness, and the negation of many of the qualities which go to build a healthy society. Its chief inspiration is hatred of him who does not profess it, and in its holy name more crimes have been committed than for any professedly mundane object. Can any same person consider the trivial and ridiculous causes of conflict between sect and sect, and not wonder how any one with a grain of sense should be affected by them?

The aim of all education and progress is to develop the collective instinct in man; to teach him to co-operate with his neighbour; and to make him feel that his individual good depends on the good of society as a whole. Only thus can the selfish and individualistic instincts be suppressed and the energy of mankind be diverted from mutual competition to co-operation for the common good. Religion, as practised today, is however, the greatest separatist force. It puts artificial barriers between man and man and prevents the development of healthy ond co-operative national life. Not content with its reactionary influences on social matters, it has invaded the domain of politics and economics, and affects every aspect of our life. Its association with politics has been to the good of neither. Religion has been degraded and politics has sunk into the mire. Complete divorce of one from the other is the only remedy.

Pandit Motilal objects to religion 'as it is practised today' by which probably he means the religion, evidences of which are supplied to him by the doings and feelings of communalists who alone come in contact with him as expotents of religion.

The Muhammedan clamours for a few more seats in the Assembly, and this sounds to Pandit Nehru as an abject cry on behalf of religion. He himself writes that by "association with politics,...Religion has been degraded." This shows he has "a higher conception of religion," too, though that conception, as evidenced by his prefixing the predicate 'whatever' to it in the above passage, is in his mind not definite. This predication bespeaks a feeling of indifference, and perhaps also of scorn. That a man of such clarity of vision as this year's President of the Congress should confuse religion with communalism is a wonder. Communalism is base mendicancy, and if some religions have adopted that beggarly role today, they do deserve the denunciation not only of the President, but also of all lovers of Religion with a capital R, which as the President truly observes, is by such attitude of men who speak in its name, degraded. Pity it is that even that religion President Nehru seeks to dissociate from politics. What he points out to be "the aim of education and progress" has its sanction in that higher conception of Religion alone. For what do politics and society stand for? For the establishment, surely, of a reign of ethics instead of one of brutal instincts which would otherwise gain the upper hand. The only ground for assigning superiority to the former over the latter is a recognition of superhuman Law, which governs the destiny of all beings, human and sub-human. That recognition is Religion, and in the degree that this recognition finds concrete expression in the lives of individuals and societies, are these individuals and societies genuinely religious. In Greece it was Sophists, and in India Sandehavadins that doubted the existence of such law, and declared all institutions, moral and social, to be simply man-made, which being creatures of the human intellect, could be dispensed with The consequence at pleasure by human beings themselves. of these doctrines was disorder. Socrates in Greece, and after CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

him Kant in Europe, established the supremacy of moral law on the unshakable ground of divine reason. From the time of Manu in India, Danda, a synonym of which is Dharma, and which, as a well-known verse of Manu has it, is an offspring of the Divine Being Himself, has been considered to be the eternal foundation of polity. That religion, so conceived, should be entirely distinguished from communalism, to which because of the short-sightedness of a section of maulvis and pandhas, its sacred name appears to give its holy sanction, is necessary not only for political reasons, but in the interests of true religion itself. But that politics should divorce itself 'completely' from Religion in the higher sense as well, is depriving political activity of its ethical lever, which will convert it simply into base diplomacy; and that politics, 'as practised to-day,' unluckily is. As there is need of distinguishing pure politics from foul diplomacy, so there is need of recognising and emphasising true religion as entirely distinct from mean communalism. True politics is only a means for the realisation in practice of true religion.

BACK TO THE VEDAS.

The following brief report of S. C. Bose's speech at the Youth Congress has appeared in the papers:

At this time, he said, he must openly and fearlessly speak about the two schools of thought, one Sabarmati school of Gandhi and the other the Pondichery school of Arabindo Ghose. The former would take them back to the days of the bullock cart and declare that the soul was so important that physical culture and military training could well be ignored. The Pondichery school told them that the best way to conquer nature was not to fight her but to seek refuge in contemplation. He protested against the passivism inculcated by these schools of thought and declared that India today wanted a philosophy of activism. India to be free must fight the modern enemy with modern methods both in the economic and political sphere.

We must resist the cry of back to the Vedas on the one side and on the other theoretical by the contract of th

Mr. Bose appears evidently to mean by the Vedas "the bullock cart." That the civilisation of which the Vedas are the time-old exponent is not one of 'bullock carts,' is recognised even by scholars whose natural bias is against the religious scriptures of the Hindus. We wish Mr. Bose had acquainted himself first with the literature that deals with this all-important subject and then pronounced a judgment as regards what India has from time immemorial hugged to its breast as treasure divine. Pandit Harprasad, in his presidential address at the last Oriental Conference, held at Lahore, warned scholars against blindly following translations of the Vedas by Europeans. But even in these translations Mr. Bose will find testimonies not of a savage, but of a highly refined civilisation which betokens a complete harnessing of the powers of nature. The Brahmachari in A.V.X.5.6 is spoken of as going from the Eastern to the Northern seas in an instant, as it were, सदाः, the houses and buildings plans of which are delineated in the hymns are besides being spacious and roomy, in which provision is made for all sorts of comforts and healthy luxuries, many-storied. The political and social arrangements appear even for modern humanity ideal ones. All the reforms advocated by Mr. Jayakar, who presided at the All-India Social Conference, and extracts from whose address we publish elsewhere, find their autho rity in the Vedas. To Mr. Jayakar the conditions depicted in the Vedas appear to be far superior to those from which European society has emerged, presumably also to the present state of things in the west. He would gladly go back to those conditions, and ignore Mr. Bose's exhortation to resist "the cry" that calls humanity in that direction.

POLITICS AND SOCIAL REFORM.

It is interesting to find political leaders concentrating their attention on social reform. Mahatma Gandhi has long since

included in his programme of constructive work the removal of untouchability, but as President Nehru points out:-

As to untouchability, a great deal has been said but very little work has been done. It should, in my opinion, be the duty of every Congressman to help actively in this work to the best of his ability. Untouchability must be abolished altogether, so far as Congressmen are concerned, and no person who refuses to associate with untouchables as his equals should be permitted to belong to any Congress organisation. The All-India Spinners' Association is doing good work in both directions but it needs further support and its work should be supplemented by lectures on sanitation and formation of village and circle committees to promote cooperation among the villages.

The President goes on :-

The campaign against social customs which retard national growth is essential for the success of any programme, but we have so far paid the least attention to it. The purdah and the other disabilities of women are a curse we should wipe out without delay. If woman is the better half of man, let us men assist her to do the better part of the work of national uplift. To get rid of purdah and to reorganise domestic life no money is wanted. Every individual can, and should, do his best.

If there was anything lacking in this regard in the presidential address of Pandit Motilal, the deficiency has been made up by the Chairman of the Reception Committee, Mr. J. M. Sen Gupta, who says:

The entire social fabric requires a thorough over-hauling, and has to be revolutionised; no amount of tinkering or superimposition of piece-meal reform would serve our purpose. A frontal attack should be led on the forces of reaction. If it is found that Hindu culture means purdah, and Mohammedan culture means the harem, both must go. If Hindu culture means caste system and marriage before puberty, and Mohammedan culture means polygamy, none of them should have a place in our social polity. Mere mutual toleration for Hindu and Mohammedan culture is not enough. It is at best a negative virtue; something positive must be done and the shackles alike of the Shariats and the Shastras should be unceromoniously cast off if they are found to stand in the way of formation of a united nation.

PARDA AND SHARIYAT.

We know of no Hindu Shastra that prescribes parda. As to shara, the opinion of the ulema themselves wavers between two opposites. Just to hand is the latest issue of The Review of Religions, which commenting on the recent reforms in Kabul says:—

In a statement recently made by him in Delhi, the Afghan Consul-General in India has considered it necessary to contradict certain stories which have been circulating in India, regarding his sovereign master having, since his return from Europe, embarked on certain radical social reforms in his country. Among other things, he declared that the report regarding the King and Queen endeavouring to secure the abolition of the purdah was "a fantastic story." The Consul-General, however, further on in his statement, himself admits that the Queen and ladies in court observe "what is known as religious purdah," in which the covering of the face is not included. This is perhaps exactly what the detractors of the so-called reforms in Kabul have alleged and what they object to. We know that the question as to whether the Islamic Shariat does or does not enjoin that the face of every Muslim woman should be kept veiled, is one on which opinion to some extent differs.

If the noble wives of Holy Prophet and those of his exalted companions could work their way through to every desirable achievement, without casting aside the veil, it should be equally possible for the women of Afghanistan to do so whilst still observing the purdah ordained by Shariat

POLYGAMY AND ISLAM.

As regards polygamy, the editor of the same Review, besides observing:

The singular position of woman in Western Society and the peculiar mentality that she has developed under these environments, have made polygamy particularly abhorrent to Western minds, and Islam, as it sanctions polygamy, has come to be regarded as an unnatural and immoral religion. The force of this condemnation does not spring so much from a realisation of its defects, as people seldom try to go deeper into such things, as from a seeming outrage of come superficial sentiments that have been given undue importance in the existing social order.

reproduces from the "Times of India Illustrated Weekly" what purports to be a confession of satisfaction with her lot by "One of four Wives," one i.e. of the highest number of co-wives that Islam allows. The reader will find it interesting reading.

"To my English sisters, I am an object of compassion and sympathy, but let me assure you that I am as happy and contented as they are, if not more so.

"Let me disabuse your mind of a very erroneous idea prevalent among you that all men in the East have more than one wife. Religion sanctions it, but custom does not. It is the privilege of the rich alone, those who can afford it. Women, all the world over, are expensive to keep. Unlike the West, it is considered demeaning for a woman to work for her living during the lifetime of her husband, except in the very low class of scriety. Hence if a man cannot keep more than one wife, he does not indulge in this luxury.

To this self satisfied 'wife,' woman is a luxury which may be bought with wealth!

Why do you believe me to be unfortunate? When I hear of you as pitying my lot, I simply resent it. After all, what is dear to a woman's heart? A comfortable home, a peaceful life, fine clothes, rich jewellery, a husband's love and children. I have all these. I can see some of you give a broad smile when I talk of 'a husband's love.' 'How can a man love four wives at a time?' argue some. Let me explain it. If you have a number of children, you love them equally well, but when one is ill or in trouble, all your affection is fixed on him to the total exclusion of others. So is my man. He has a large heart, with four compartments. When one is open, the others are shut automatically. It takes only a little training and comes very easy.

One out of four compartments of her loving husband's heart is enough for this easily contented wife. And this compartment remains open, as she explains herself further, for a week every month. Food enough for a love-hungry woman! How compassionately she looks upon the lot of those whose husbands command not the means to divide their hearts, and

to keep them open not wholly but partially, each compartment yielding in its turn to the key of a none too jealous wife. She goes on:—

"But are you quite sure of your husband's love? Is he yours and yours alone? Is he not faithless to you many times over, if not in deed, in thought at least? Do not the "stars" move him? Does he not over and over again break the Tenth Commandment. Does not Miss This or Mrs. That make him repent of his marriage with you?

The mere possibility that a wife apparently more fortunate might perhaps be disturbed sometimes by doubt as to the fidelity of her husband, for in the world there are 'stars' and "Miss This" and "Mrs. That" who may prove seductive for him at least mentally, is consolation to this stern moralist of a co-wife that the division of the love of her husband, which in her case is certain, may probably be not a worse misery than that from which the poor victim of monogamy suffers. For a man that has married more wives than one is surely proof against the charms of these "stars".

A lady reader who happens to be by, remarks that she would like to have similar confessions from the other three wives also. For then alone will the picture of the "Zenana" be complete.

SHASTRAS AND SOCIAL REFORM.

As to the age of marriage, prescribed in the Arya Shastras, the Veda has it:— 'After brahmacharya the maid finds a grown-up husband". The division of Society, too, in the earlier scriptures is into classes and not castes.

If the fling which Mr. Gupta has on the Shastras is not intended simply as an ostentation of impartiality, so that when you denounce the Shariat, you have, to keep the scales even, to denounce the Shastras also, we should advise him to please first study his theme and then speak on it. The condition he attaches to his condemnation cannot save him from

the charge of shallow though smooth-looking rhetoric. For the Hindu the wisest advice is to fall back on his primeval scriptures which he recognises to be the fountainhead of his time-old thought and activity.

SWAMI SHRADDHANANDA.

The Secretary, Arya Samaja, Karachi has sent us the following letter from Acharya Gidwani:—

My dear Dector Ahuja,

I am sorry I will not be in Karachi on the 30th to participate in the celebration of Swami Shraddhananda's anniversary. I came in close personal touch with Swamiji during my stay in Delhi and as a matter of fact, the first direct call to leave my college to join the Non-co-operation movement came to me from Swami Shraddhananda. He had a clear vision. When I asked him at that interview as to what he would do with all the youngmen he was calling for, he said he would send them out to village to carry out a programme of mass education.

Swami Shraddhananda was a man who conceived great ideas and had the energy and practical wisdom to carry them out. If he had done nothing beyond building his Gurukula, his claim to greatness would have been beyond dispute. But in the evening of his life when he thought he would seek the solitudes to which his soul called him, he heard the anguished cry of Mother India in distress and since those days of Rowlatt agitation he traversed the country from one end to the other carrying to the multitudes, that came to meet him, the message of freedom. His work for Shuddhi and Sanghathan that won for him the crown of martyrdom was also a chapter in the Fight for Freedom. Men who lack toleration for other faiths may see menace in such movements of internal reform in Hinduism. But Hindus, I trust, will show the courage to carry out the great work hallowed now by the memories of Swami Shraddhananda and Lajpatrai.

Many things come rushing to the tip of my pen from my store of reminiscences. But I will just put down one.

It was at the Cawnpore Congress when Mrs. Naidu was delivering her the was at the Cawnpore Congress when I found myself next to Swamiji at the lack of Presidential address when I found myself next to Swamiji at the lack of Presidential address when I found myself next to Swamiji at the lack of Presidential address when I found myself next to Swamiji at the lack of Presidential address when I found myself next to Swamiji at the lack of Presidential address when I found myself next to Swamiji at the lack of Presidential address when I found myself next to Swamiji at the lack of Presidential address when I found myself next to Swamiji at the lack of Presidential address when I found myself next to Swamiji at the lack of Presidential address when I found myself next to Swamiji at the lack of the Congress platform.

wonderful vitality at his old age. Then he spoke to me of his habit of early rising and exercise. He said that even in Railway compartments he requested his fellew passangers to make room for him so that he may go through his exercise.

Swamiji had an indomitable will, strong views about men and movements and a frankness which was almost embarrassing. His autobiography would have been a remarkable document. I requested him once to put down in black and white what he had told me at Cawnpore, for the Hindi magazine which I was conducting at that time. But the reply was that he found nothing in his life that he would hold up as an Ideal to his fellow men. The humility of Greatness.

Swamiji is one of those Rishis, who guide and protect our race.

Yours sincerely, Sd/ A. T. Gidwani.

THE LATE LALA LAJPATRAI

Lala Lajpat Rai, the great patriot and philanthropist, the Lion of the Panjab, passed away on the 17th of November plunging a whole nation into mourning. It is generally believed, not without reason, that the brutal attack upon him by the myrmidons of the police-when he was leading a peaceful procession in the interests of peace and order gathered together to give a bit of their mind to the thrice unwelcome Simon Seven sent out to India to drive into her people their utter helplessness in the face of organised imperialistic arrogance - accelerated if not actually caused his death. The circumstances of the death have, therefore, invested it with the halo of martyrdom and driven another nail into the coffin of unsympathetic and alien bureaucratic misrule in this country. The Lala has, by his martyrdom, helped the cause of Swaraj to an astonishing extent. Even the man in the street now painfully and shamefully realizes that under this rule not even the greatest among us is immune from disgrace or insult and that the mightiest of our countrymen are completely at the

mercy of the meanest limb of the all-powerful organisation that has us in its awful grip.

Lala Lajpat Rai was known to us when we were a shining schoolboy trudging unwillingly to school. He was known to us when we were a college student and he was known to us when we entered public life. There were times when we were intimately associated with him in public work and there were periods when we had intimate personal relations with him and his. We had, therefore, unique apportunities of studying him at close quarters both as a man and as a leader. The one outstanding characteristic that struck us was Lalaji's rincely generosity. He was ever ready with his purse to uccour the needy friend and the waifs and wastrels of the nation dying of hunger. He was forgiving to a fault. Though a bit quick-tempered when roused to indignation or roughly and, in his opinion, unchivalrously handled, he was ever ready, nay, anxious to forget and to make amends. brought phenomenal charity of judgment to bear upon his formation of stable verdicts about individuals, groups and par-He never shut his eyes to the bright side even of those who had deserted him in the hour of trial, betrayed their comrade in arms when they thought they had reason to believe that he had become non est and left him in lurch on various occasions, to save their precious skin. He was one of the pioneers of Arya Samaja propaganda in the Punjab and was one of the three lieutenants of the late lamented Pandit Gurudatta - the other two being the late Shraddhananda and Lala Hansraj late Honry Principal of the D. A. V. College Lahore. The Arya Samaj was Lalaji's first love and he had a soft corner in his heart for this first love - whose powerful hold upon him could not be successfully challenged by the subsequent attachments that he formed to the last day of his life.

His life was a life of constant devotion to the cause of the religious, moral, social, economic and political salvation of his beloved motherland of unabated and unremitting suffering at the hands of those that hold her in bondage and of phenomenal sacrifice in the holy cause. He was a man of irreproachable moral character, undaunted courage and unbending integrity of purpose. He was a leader of whom any nation, past or present, would be proud. His memory will be treasured as a national heirloom by countless generations of Indians yet unborn, long after his beloved country has emerged from the cimmerian pitch darkness in which he found it and has taken her rightful place of intellectual and moral dominance in the comity of nations—long after the gracious sovereign of the past has become the compelling moral force of the future. Lajpat Rai is dead. Long live Lajpat Rai.

IN MEMORIAM

It is with a lacerated heart — a heart with a void that pains - that we record the death of Dr. Keshav Deva Shastri. Dr. Shastri had been our class-fellow and was a beloved friend to the last breath that he breathed on this planet. We met him a fortnight before his demise and neither he nor his wife mor we ourselves dreamed then that the end was so near or sat all near. Keshav - as we always called him - was an incorrigible optimist. He framed ambitious schemes which some of us even called utopian. The schemes were ridiculed and laughed tto scorn. Yet he was neither convinced, nor cowed down nay mot even ruffled. Even nouseatingly persistent criticism of a scheme - conceived in the right spirit and for the promotion of the right cause - on the ground of mere impracticability and iinsurmountable practical difficulties left him without a frown Or even a slight crease on his brow. His optimism was so

persistent and insistent and his amiability of disposition was so provoking that he almost always succeeded in getting his schemes accepted by his colleagues, and in many cases he even successfully worked them out. This irrepressible optimism was the cause of his premature demise. He never would look ugly facts in the face or rather his optimism transformed them and clothed them with roseate hues. When he was ill, many of his friends ventured to suggest that the ailment from which he was suffering was serious and that he was being gradually reduced to a skeleton. But he would simply laugh away these gentle suggestions as mere proofs of affectionate over-solicitude and preferred to believe that he was merely suffering from Bronchitis and was fast recovering. One week before his death he sent us a cheerful message assuring us that his recovery was being speeded up. Alas! Death would not be cheated of its dues. It is not an indulgent friend that takes the intention for the deed and even helps in transmuting the one into the other. We offer our sincere and loving condolence to Mrs. Shastri and to a very large number of Dr. Shastri's friends and admirers.

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THE WORLD OF BOOKS

Karma Yoga: By yogi Bhikshu. To be had of the Latent Light Culture, Tinnevelly, India. Price Rs. 6/4. Pp 138

This small book of 138 pages contains eleven lessons on Karma Yogs. Its main theme that activity—incessant activity—should form the keynote of a Yogi's life follows the well-known and highy appreciated teaching of the Gita. Quotations from western writers support on accasions the thesis of the author. We wish all such borrowings were acknowledged. The first para on p. 114 is for instance taken verbatim from The Varieties of Religious Experience by James, but as inserted in this book passes.

the author's own writing. To Yogi Bhikshu the world of being is a manifestation of thought. The latter is not one but many. Purposes teake on a body and pass through a variety of lives. One fails to see how these independent purposes connect themselves with one another in bonds of an order which includes them all. Each individual soul is a 'crowd' of psychomeres. This accounts, says Bhikshu, for the multifareousness of desires sand wills that arise in us and cause indecision. The object of the Yogi is to quiet that noise. Why? The Yogi has no individuality. What is he? A crowd will not govern itself. Somebody has for that purpose to rise above the crowd, and in the human soul, as conceived by Bhikshu, that high-rising element is wanting. To which of these 'purposes' is the teaching of Mr. IBhikshu addressed? In the course of their progress towards self-fulfilment these 'purposes' pass through various planes of existence. Some of them remain attached to the earth after death, and unless appeared and aided by their descendents, punish the latter. Hence the necessity of Shraddha. For scions in the west Mr. Bhikshu does not prescribe the Hindu form of Shraddha. Their pitris will be satisfied if only charity is practised in their name. Why this invidious distinction between Eastern and Western manes? References are made to the Vedas, and an attempt made to interpret their teaching, but the writer appears to have neither studied these scriptures seriously nor understood what the sacred verses imply. He says he is reluctant to open his mouth on this subject, and it were better had he stuck to that resolve of his. His mystic ignorance should thus have remained mystically safe. A highly useful theme has been marred by interspresions in it of superstitious explanations and vague theories. Considering its bulk, the book is priced too heavily.

ब्रह्मचर्य सन्देश: — By Prof. Satyavrata Siddhantalankar. Published

by The Sharma Trading Co., Lohar Chaul, Bombay 2.

Professor Satyavrata has, for the benefit of the Hindi-knowing public, translated into Hindi his English production, 'Confidential Talks to Youngmen,' which appeared a few years back, and was highly spoken of in the press. By his consummate mastery of Hindi, the writer has made his translation look quite as an original production. The subject dealt with in the book is so important that translations in different languages will never be too many. The youngman of today is badly in need of enlightenment on sexual questions, and if he can find for his guide a professor who as an alumni of the Gurukula has himself benefited by a life

of Brahmacharya, and by his thorough study and masterly presentation of the subject has imparted to it the chastity of his own unsullied thought and life, he should consider himself specially fortunate. The foreward by the late Swami Shraddhananda adds to the book a charm of its own.

क्र्आन: - By Shri Prema Sharana Pranata Price R 1/4/-

This is part IV of the Hindi translation of the Quran by the author, who has already placed before the Hindi-knowing public three parts which precede this volume. The present part begins with Sura-Araf and ends with Sura-Ibrahim. It thus comprises eight chapters of the Quran. The motive at the back of this production is, says the author, to familiarise the Hindus with the teachings of Muhammedan scriptures. We are deeply in sympathy with this object and wish it every success. In the interest of cultural comity, it is highly essential that the two sister communities should intimately know and understand the spiritual treasures which each values so highly.

The Path to Peace: By James H. Cousins. Published by Ganesh and Co. Madras.

The author is a profound student of cultures. He traces the progress of democracy in the West from the French Revultion, when the triple ideal of Equality, Fraternity and Liberty began to flit first before the eyes of Europeans. How limitation of the idea of human brotherhood within the walls of Europe, and there too restriction of it further to the male sex alone cramped the movement, as had Greek civilization done before it by dubbing all the peoples autside Greece as barbarians has been demonstrated by the poet-philosopher to be the result of a narrowness of outlook in the originators of the triple formula. European imperialism is a later attempt to join the peoples of the world, but here too racial mania, instead of forging bonds of equal union, is soldering fetters of slavery for non-European nations. The last European war was an inevitable result of the land-hunger of European nations, which had its unheathy repurcussions on the mutual relations of the exploiters themselves. The only remedy of the present ills of civilised Europe is to turn to the East and imbibe the cultural ideals of the Veda embodied in the artistic self-expression of India. As an example Dr. Cousins explains the spiritual significance of three of the images of Shiva, which combine in their design the symbols, in the Ardhavarishwar idol, of mother- and father-principles, in the Chandreshwar icon, of wisdom and asceticism, and in the Chidambram image of forms and the formless.

This, says the author, is his answer to Miss Mayo's 'Mother India.' What Wilson calls candidates for humanity are in every country an object of pity, while the inner greatness of every nation finds its expression in the spiritual ideals which it symbolises in its art and religion and philosophy. And in these India, even in these days of its decadance, has many a point to give to progressing Europe and America.

The Path to Perfection: By Swami Ramakrishnananda. Published by Sri Ramakrishna Mutt, Mylapore, Madras.

Our physical life cannot escape death. Immortality belongs to the soul, the man within. Within ourselves, therefore, should we seek perfect bliss. For this we have to renounce the pleasures of the senses, and give ourselves up entirely to God. This is the gist of Swamiji's earnest pleadings on behalf of ascetic religion which looks with contempt on the joys of the world.

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Printed by M. Gangaram Pathak and Published by B Jitsingh, at THE GURUKULA UNIVERSITY PRESS, KANGRI:

"We must do our best to form a class who may be interpreters between us and the millions we govern; a class of persons Indian in blood and colour, but English in taste, in opinions, words and intellect."

Dr. Duff, another anglicist, wrote :-

"The vast influence of language in moulding national feelings and habits, more especially if fraught with superior stores of knowledge, is too little attended to, and too inadequately understood. When the Romans conquered a province, they forthwith set themselves to the task of Romanising it; that is they strove to create a taste for their own more refined language and literature and thereby aimed at turning the song and the romance and the history—the thought and the feeling and the fancy—of the subjugated people into Roman channels, which fed and augmented Roman interests."

Dr. Duff regards Lord Bentinck's Act providing for the substitution of English for the Vernaculars as the medium of instruction as the grandest "master-stroke of sound policy." But cultural conquest was not merely a means of perpetuating political servitude; it was also to be used as an immediate means of commercial exploitation. In the Education Despatch of 1854 we read that the unnatural system of education introduced by Lord Bentinck would

"secure to us a larger and more certain supply of many articles necessary for our manufatures and extensively consumed by all classes of our population, as well as an almost inexhaustible demand for the produce of British labour."

Orientalists and vernacularists like Wilson protested in vain in the interests of sound education, that no people could ever become instructed or enlightened except 'through their own language and that the uprooting of a vernacular was the extermination of the race or at least of all its peculiar characteristics. Speech, Thought and Existence were so closely bound up that it was impossible to separate them. But the dominant motive of Macaulay and other anglicists was not the enlightenment of the Indian masses, but the enlightened selfishness of the British exploiter. They had been warned of the effects of the revival of vernaculars in pre-British days. Speaking of Shivaji a reverend gentleman had written:—

"There cannot be a doubt that the vernacular literature which had sprung up in the province to which he belonged during the two centuries which preceded him nursed the spirit of Hinduism in himself and his contemporaries and was one of the main causes of hatred of and successful rebellion against the Muhammadan power which he was instrumental in heading"

A writer in the Bombay Quarterly Review for October 1857 quoted the above and said:—

"Will it (the vernacular literature) exercise any influence adverse to the British Government? Time will show."

Moreover India was not the first country which the English sought to enslave by poisoning the springs of inspiration and weakering the impulse to preserve distinct national and cultural existence by intellectual conquest as an ally of physical conquest. In the "English National Education." Prof. H. Holman writes:—

"As far back as 1537 the Irish Parliament, acting under to English Privy Council had founded parochial schools—for to purpose of changing Irishmen into Englishmen, if that were

possible"

It is a historical fact that the English Government passed Act of Parliament without number to suppress utterly the Irish language... In Elizabeth's time even the King of Denmark was refused by the English Government the sevices of an Irishman to translate Irish manuscripts, lest that should injure English interests. Henry the Eight required a knowledge of English as the sine qua non for a church living in Ireland,.....Subsequently it was enacted, in case the minister could not read the service in English he might read in to the people in Latin, but not Irish. ‡

And who can say that Macaulay's deliberate policy has not succeeded admirably, considering the fact that India is not a savage country living with no tradition of indigenous scholarship and that our English masters had never a clean slate to write upon? This devitalising system of education has poduced a minority, which constitutes the intellegentsia, that has no cultural ties with the people at large and looks up to England beyond the seas as its spiritual home. The political results of

[†] Most of these quotations have been copied from Major Bass

[&]quot;Education under British Rule."

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this monstrous phenomenon in our national history have been calamitous.

They may be summed up as follows:—

(1) The English-educated classes have acquired an inferiority complex. They are suffering from what for want of a better name I would call the "Modernity Complex." They do not look for the impulse for political progress and social reform in the past achievements of their ancestors even where they can legitimately find it, but in the achievements of foreign nations that developed in different circumstances and evolved their social polity under the pressure of conditions different from those that prevail in India. They would indiscriminately denounce all that is sancient and applaud all that is modern and this in spite of the fact that two have not yet arrived at any clear conception of what is exactly modern and what is precisely ancient.

We are told the concept of democracy is modern and that in ancient India we had either barbarous despotism or grinding theocracy and yet we know that Fascism is a modernmost political movement and that Imperialismthan which there is not a greater enemy of the principle of self-determinattion - is a modern institution as we know to our cost and detriment. And is it a fact that the ancients were always fond of autocrasy and theocracy? Has it not, on the contrary, been established that the orient was the home and nursery of democracies? I need not quote here the Atharva Veda which, according to all translators of the Veda, distinctly enjoins the election of Kings, (vii, 2,) lays down that the king should be guided by the Sabha and the Samiti, the council and the assembly, or the Brahmans which speak of Virajyas or Kingless States and of the ancient coronation ceremony an important element of which was the ceremonial administered by the adhwaryu to the King-elect to signify strokes symbolically that he was not immune from punishment-a direct negation of the Roman legal maxim that the King can do no wrong, or the following oath of allegiance to the people that, according to the Mahabharata (Shanti Parva Chapter 59; 106, 107) the king had to take before he assumed the reins of office:-

"I shall always regard the Bhauma (country) as Brahm. And whatever is to prescribed as law on the basis of statecraft I shall follow without hesitation, never my own sweet will"

These will be dismissed with contempt as the pious wishes and ordinances of sages who in their cloistered solitudes and the ambrosial

retreats of Nature wove fabrics of fancy and evolved theories which the people at large never translated into practice. In any case, these theories - I have quoted only verses which are not susceptible of a dubious interpretation-show that the ancients were not unacquainted with the conception of democracy and its far-reaching implications. For the same reason, I shall not dwell at length on the fact that in Vedic literature nowhere is conquest of one nation over another nation even mentioned. The conception of Chakravartin is only the conception of a world state with an elected chief at the head controlling a number of autonomous states free to legislate in internal matters but not free to attack one another. The distinction between Arya and Dasyu is moral and not racial. In the Mahabharat we also read that in ancient times each king had an advisory council of a number of sanyasis or international leaders one of whom belonged to the enemy country. Presumably this council had a veto over legislation directed against the interests of other countries. The Mahabharat (Anushasan Farva 61, 32-34) even enjoins regicide for it says that the king who is known as ruiner or destroyer is to be executed (nihantavyah) by the people. Kautalya observes :- Prakriti kopo hi sarv kopebhyo gariyan which means that the wrath of the people is the most dangerous of all wraths."

We are told that the ancient kings ruled by right divine. In any case the ancient writers on polity do not countenance this view. In Sukra Niti (Chapter I, 375-378 IV, II, 259) we are told:—

"The ruler has been made by Brahma a servant of the people. His revenue is the remuneration for his services. He is sovereign or master solely in order that he may protect."

and again (VIII, 336)

"Does not even the dog look like a king when it has ascended a royal chariot? Is not the king justly regarded a dog by the poets."

We have in Sukra Niti (1.755) the doctrine of recall in embryo. Sukra advises the king to dismiss the officer who is accused by a hundred men. He goes a step further and enunciates the doctrine of ministerial responsibility for he says: Can there be prosperity in a kingdom if there be ministers whom the king does not fear. ...

The king who does not listen to the councels of ministers about things good and bad to him is a thief in the form of a ruler, an

cexploiter of the people's wealth". The great political philosopher advisses the king that "he should abide by the well thought-out decisions of councillors, office-bearers, subjects, members attending a meeting, never by his own opinions". As I have said I will not emphasise the obvious llesson which these verses convey. I will come to historical facts. thaps there may be some who regard the Ramayan as a myth and will not attach much improtance to the fact that Rama conquered Lanka, Ibut did not annex it to his empire; on the contrary without disturbing tthe swarajya of the people, he made it over to the brother of IRavana. But what of the Budhist Sangha? Is there a more democratic church organisation than that devised by the Tathagata? Where did he get tall the rules about propositions being moved and seconded and put to vote? How was it that he performed the opening ceremony of a Santhagadh or Assembly Hall if there were no assemblies in existence? Even in what are arbitrarily called historical times-arbitrarily in so far earlier periods are denied as unhistoric-we have many instances popular election of kings. Gopala (730-40) the son of a successful soldier was made by the Prakriti to accept the throne. Harshavardhan (606-47) became Emperor of Upper India as a result of election by an assembly presided over by premier Bhandi. Rudra Deva (125-50) was elected satrap of Eastern India "by all orders of the people." These facts have not been disputed because they cannot be disputed, supported as they are by inscriptions and documents. And what of the republics which survived to the 4th century B.C? They are mentioned not only in Indian records—Hindu, Budhist and Jain-but also in Greek The Mahabharat says that in the republics all and Latin literature. are equal (सद्भाः सर्वे). The Tathagata himself was a citizen of the republic of Sakyas. Not only was Vena deposed by the people without violence in ancient India, but even Bindusara in historic times was compelled by his subjects to abdicate in favour of his son. †

I come now to the sphere of social reform. We call pardah a Hindu institution though it is known that Sita and Draupadi went about bare-headed and every reader of the Uttara Rama Charita knows that Kaushalya and Janak were great friends as were Krishna

For many of these facts and quotations I am indebted to my friend Professor B. K. Sarkar's books.

and Draupadi. In the Ramayan we read that if Sita had not voluntarily shared her husband's exile, she would have lawfully ruled over the Empire of Ayodhya as princess-regent during the absence of Rama. Then again early marriage is fathered upon the Shastras though nobody who has taken the trouble to study them can deny that 25 and 16 are according to them the lowest ages at which boys and girls may marry.

Caste is much condemned and ancient culture is denounced for countenancing it and it is conveniently forgotten that in ancient times caste was purely occupational and had nothing to do with marriages and inter-dining Who does not know that Santa a Kshatriya lady was married under the patronage of Dasaratha to Rishyashringa, a Brahman youth of her choice. The fact that Arjuna was believed to be a Brahmana did not stand in the way of his winning in Swayamvar the hand of the beautiful Kshatriya princess Draupadi.

Again there is a tendency to denounce Religion as the potent and fruitful cause of all our woes and distractions and dissentions again is the result of "modernity" complex induced by modern British education. Religious intolerance has been a feature of the spread of Protestantism in Europe and the Roman Catholic inquisition is well known but India has, even in this direction, evolved in her own way. All the Mugal Emperors with one possible exception could countenance and even patronise Hindu Religion without ceasing to be Muslims. Asoka, though a Buddhist, honored Brahmanas and subsidised Brahman seats of learning. Kautalya recommends the study of Deistic Philosophy along with that of Vedic Philosophy. The spirit of If these are safeguarded, dogmas religion is truth, love and charity. and creeds will take care of themselves and must take their chance in the process of natural selection. The Buddhist dogmas may be different from the doctrines of the orthodox faith but Vedic Dharma and Buddhist Dharma are the same. Both teach Satya and Ahinsa as the chief elements in the shaping of a dharmic character. We Indians need not, therefore, be hurled into the abysmal depths of materialism and scepticism because the so-called Christian prelates in France and Russia leagued themselves with the bourgeosi to oppress the poor and thus precipitated revolutions which being nature's elemental reactions against Adharma, sweep away the landmaks of good along with the landmarks of evil. I am convinced that even in the sphere of social reform the divorce between Dharma and conduct and senseless imitation of the soulless civilization of the West will only demoralise and emasculate us. You may abolish early marriage by imitating the West, but unless you revive the ancient positive concept of Brahmcharya to reinforce this abolition, you may imperil the moral heritage of the race and find your youngmen sowing their wild oats without fear of censure from society. I am not sure which is a greater calamity for India - the emasculating institution of early marriage which has crushed all manhood in us and converted us into milkscps without the will to freedom or unbridled and uncontrolled libertinism which may result by merely negative action. Do, by all means, emancipate woman from the shackles of pardah and cruel conventions but do not at the same time emancipate her from the restraints which Dharma imposes on men and women alike. Self-restraint is the essence of our culture. Limit families by resort to self-control or Brahmcharya but do not practise unfettered self-Do by all means indulgence masquerading as birth control. remove the rigours of hereditary caste but do not along with that take away the beautiful ancient Indian institution of Varnas-the division of society into Brahmanas, natural leaders or as Plato would call them guardians, learned people of lofty character wedded to a life of voluntary poverty or consecrated service to the munity-Kshatriyas, auxiliaries or men of action, warriors administrators ready to shed their last drop of blood in defence of all noble causes, Vaisyas or the bulk of people devoted to the peaceful development of the resources of the nation, and Sudras or men naturally deficient in high mental capacity and, therefore, voluntarily accupied in assisting the process of progress by rendering bodily service. Let there be equality of opportunity but do not seek to produce artificial equality, for we are all born unequal though equally endowed with infinite possibilities of development in this birth and in countless future incarnations.

(2) Another obsession that this alien system of education has produced is the belief that the Europeans and other white races are per se superior to coloured people and that the peoples of Asia can survive

only if they are completely Europeanised even in externals. This accounts for the birth of Sir Hari Singh Gaur's "Modern League" the members of which are required to stiffen themselves up in tight European garments even in the grilling heat of June and to talk in English only even in the family circle and the forcing by King Amanulah Khan of freck coats and hats and a clear shave upon rugged Afghans. Some people think that the present position of the occidental races depends not so much upon their superior power of organisation, superior social efficency, superior sanitation and the practice of such virtues as punctuality, devotion to duty, obedience to constituted authority and discipline as upon hats, frock coats, long boots, collars and neck-ties. This is slavish imitation and not healthful assimilation. All this is the result of wrong tendencies of mind deliberately fostered by wrong education. Our boys and girls are taught so much of European history and so little-and that too, through coloured glasses-of their own history. The domination of the orient by the occident is not written in destiny. It is not an eternal verity. It has existed only for a few generations. The historic role of Asia, in historic times, has been to be always the aggressor. During the fifth century B.C the Isles of Greece were overrun by Darius and Xerxes with armies recruited from most Asiatie races including the Hindus of the Punjab.

During the seventh and eight centuries A. D. the Moslem Saracens pushed their armies into Europe as far as Spain and Southern France. The Buddhists and Shamanists through the hordes of Scythians, Mongols and Tartars invaded the North of Europe. The whole of Russia was a dependency of China during the 13th century.

The capture of Constantinople by the Turks in 1453 was another historical fact of grave importance. During this long period Asiatics had their spheres of influence in Europe. The era of European domination began in 1757. But 150 years do constitute only a fraction of the historic period. But Asia has played a more glorious role and has given to the world the authors of the Upanishads, Rama, Krishna, Laotzi, Buddha, Christ, Mahammad, Nanak, Chaitanya and even in these degenerated days a Dayananda, a Ramakrishna Paramahansa, a Gandhi and a Tagore. When history is thus studied in wide perspective, and panorama after panorama unfolds itself before the enchanted vision, Asia need not—least of all need India—be ashamed of her past or lose chape for the future.

It is also significant that all movements for freedom have originated in minds steeped in Indian culture and not with Macaulay's brown Englishmen. The only almost successful armed revolt British domination was the so-called Indian mutiny which was planned and organised by people impervious to the effects of modern civilization The Congress was founded by the inelligentsia but in lits early days it regarded the British connection as providential and demanded not Swaraj but increased opportunities for the English-educated for learning at the feet of their British masters. "The great leaders spoke with enthusiasm of Macaulay and Burke and hugged the chains that fettered them. It is strange that the first great Indian who emphasised the foreign character of British rule about the time that Congress leaders vowed eternal loyalty to England and hailed British rule as divinely ordained and who added the word "swaraj" to the vocabulary of the Indian Home Rule was Swami Dayananda the founder of the Arya Samaj who did not Iknow a word of English. Bengal for a long time led the movement for ffreedom because Bunkim Chander and Rabindranath Tagore had built up a vernacular literature which gave message of hope to millions of Bengalis. They were both revivalists of the discriminating Tilak had a hold upon the masses of India not because he Thad graduated from an official university but inspite of that and mainly because he was an Indian to the core, one of the truest and the genuine representatives of Indian culture-one who believed India must live because she had a mission to fulfil and a message to deliver. The secret of his power was his mastery Indian traditions and his power to use them for the uplift of his countrymen. The idol of Maharashtra was not Professor Tilak of the Fergusson College but Lokmanya Tilak, Editor of the Kesari and author of Gitarahasya. Then who can deny that Gandhi is the greatest living Indian not because he once interpreted or misinterpreted British law as a Barister but because he is a saint, a mahatma, a typical Bramhana of the ancient type, though a Vaishya by brith, a man who in this age of machinery and industrialism pleads for the retention of the rimitive charkha—a man whom the masses can recognise as one of them? The history of national education in India reveals a chequered career. Maharshi Dayananda the first apostle of swaraj revived CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

the Gurukula ideal and the Hardwar Gurukula which, though primarily intended to be a centre of Vedic learning, was also the first national university of the modern type which tried the experiment of teaching all subjects - even those mis-called modern - through the medium of the mother tongue. It has so far turned out about 200 graduates, one out of every five of whom is an author. It has done valuable work in building up Hindi literature, in producing missionaries of ancient culture and has contributed its quota of workers in the cause of India's political cultural freedom. On the staff of every national University you will find a snataka of kangri a few years after the establishment of the Gurukula. The National Council of Education was established in Bengal and valuable work was done by the Council not only by starting schools and colleges but by affording encouragement to such scholars of international reputation as Professor Benoykumar Then came the first bloodless revolution in modern times Sarkar. and that was the non-co-operation movement started by Mahatma Gandhi. In its forward sweep it disorganised and dismembered for a time college after College and university after university. The strdents responded to the clarion call of the Mahatma and thousands left the nurseries of slaves and flocked to the centres of freedom, the VidyaPiths founded by the Mahatma or under his inspiration. which we causes into movement subsided owning to despair. British for But there is no cause not go. domination has had its day. The spell has been broken. The charm has The mentality of the people has changed. Those that are in official colleges are there not because they have any ambition to become anglicised, but because they have been so trained that they are fit for nothing that calls for initiative or constructive effort and there is no scope for these qualities in anglicised India. The foreign bureaucracy has killed our industries and would not let us revire There is no hope for India so long as she does not attain swaraj which is at once her birth-right and her destiny. Let the young men of India flock in thousands once more to train themselves as soldiers of the army of swaraj. I am confident that they will do so as soon as the bugle is sounded by General Gandhi. So long as India is not free, the only work for purely national Universities is the training of recruits who will work for freedom, live for freedom and die

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The Irish parallel can be of some help. The Irish agitators like Panell carried on constitutional agitation for generations but met with little success. Arther Griffiths founded the Sin Fein movement in 1905 which was, it is significant, only a development of the Gaelic League founded in 1893. It aimed at the rehabilitation of the Irish tongue and Irish culture. In 1918 the Sin Feiners sweeped the Polls. The Sin Feiners preached boycott of educational institutions established by Britain to enslave the Irish and in many cases succeeded in compelling the British Government to accord official recognition to their demands.

It is significant that most of the leaders of the Irish Revolt were professors of national universities who led their pupils in the War of Independence. De Valera was Professor of Mathematics, Mcneill, leader of Volunteers was Professor of Ancient Irish History and Pearce, President of the Provisional Govt. was conducting an educational experiment outside Dublin. It is significant that national Universities in India are playing the same role. Shraddhananda the founder of the Gurukula was in jail. Gidwani has been in jail and most of the workers in the national cause that are suffering to-day are either ex-professors or graduates or ex-students of the national universities. Students of the Vidyapith! Do not despair if your number is small. The British Educational system is like the full moon which has begun to wane and our national education is the new moon that is destined to wax. The future, as I have said, is ours. Let us peep into the future with the eye of faith and look forward to the time when India will be free and countless generations of free India's manhood and womanhood will look back with pride upon the glorious pioneers of liberty that are being trained here to fight the battles of freedom under the guidance of the Saint of Sabarmati who combines patriotism with love of mankind, lofty idealism of a prophet with the practical efficiency of a general, and the sagacity of a politician with the straightorwardness of a Mahatma. It is a rare combination of qualities sorely needed at this rare conjuncture of time and I envy you who are privileged to sit at his feet. May this institution prosper, may its noble mission be fulfilled and may its graduates carry the message of swaraj which is symbolised by the spining-wheel to distant hamlets of this ancient land! Bande Mataram!

IS THERE HOPE FOR THIS LAND?

T would seem there is NONE, if things are to go on, as they are, for ever. Self-interest before the interest of the country is the rule rather than the exception. There is tall talk everywhere for the uplift of the country, with communal tendencies and troubles going on all the time in a more or shape. The blame is put on mischievous people working for inimical interests. No one asks, why are the masses amenable to the designs of mischief-makers? There is something radically wrong with the people. There is lack of understanding of the interests of the country, a lack of will to carry out when some idea is grasped, and lack of persistence when some cause is undertaken. The backbone is weak if not entirely missing. The Government is held responsible for keeping the country backward in every way, in education, in patriotic aspirations, in commerce and industry. If this It is charge is true, then is it not the business of the ruling to do everything to keep the people from a real uplift? It is not right but is it not always a fact ? Foreign rule in a word is charged for all the trouble, but no one asks, why a and foreign rule possible without some defect in the character of the people subjectd to this foreign rule? When the Moghals and the Afghan and the Arabs entered the country with notoriously small armies, and the country could not unite even on a small frontier to oppose them, was it due to mere goodness and Ahinsa that resistance was lacking? When the Moghal Empire was tumbling to pieces and the Sikhs and Marhattas were rising, and when the Afghans once more left after inflicting a crush ing defeat on the Marhattas, why did not the land unite into a self-defending unit against the new invaders? Why did to me faction join the English and French and other foreign power

tto undo their own countrymen everywhere? Does not this show sa moral defect of character, again a want of foresight and want cof good will for the land? And if this defect existed then, can iit be said that it was merely kept up by the English or others without having a root in the soil? And why is it that despersate appeals by leaders of all degrees from Mahatma Gandhi downwards fail to touch the soul of the people into unity? There must be something rotten in the state of - not Denmark, but India, which makes all efforts for its good futile. Apart from politics, what is the condition of the trade and industries? Not very many decades ago the older type of merchants had credit - and have even to this day, so that their word is accepted like a bond without any writing. But this type is fast disappearing. The educated trader with European ways is chiefly for high profits anxious to become suddenly rich, in order to live in a style of new luxury which he has imbibed, and the result is that industries are not being built up on sound and sure footings, but are mercurial concerns. There are exceptions but they only prove the rule of the disastrous tendency. You see brown or black-faced Sahibs in suits and boots and hats hankering after high profits, and presenting a pitiable spectacle in every way. Not theirs the ideal of a simple life and hard work for the building up of country's trade or industries. Khaddar they despise, and even when they have put it on, we have seen them in clothes of European cut made out of Khaddar. But whenthe tide of Swadeshi has ebbed, khaddar pantaloons too have disappeared. Many disapprove of Khaddar not because they really can show why it is a vain hobby, but simply because they prefer to appear in the fineries of the West. Swadeshi industries fare no better at the hands of the high profiteer and the ignorant industrialists. Even those who started with a determination to wear only indigenous goods, say socks, have found that these socks go to pieces in no time simply because they are made from scarcely twisted thread. This is an incotestable fact as proved by the sad experience of the swadeshists. What does all this show?

Can a people who are unable to make an honest effort even in the line of industries, where a foreign Government cannot dare to oppose them openly, be capable of any serious and united effort for the political uplift of the country? Is it not for this reason that Mahatma Gandhi sits in despair and so others who are not carried by mere playful—nay self-destructive politics—which at every turn undo the country? So it would seem that THERE IS NO HOPE, but if we admitted this, then alone there could be none.

What should we do then? Should we continue to try to persuade a people, who is so insensitive and blind to its own interests, to become different when its whole nature and its whole past is thrusting the lie into our teeth? Should we sit in despair and let it perish and ourselves along with it?

No, a thousand times no. The land does not move and the masses who are not bad or perverse do not move because those who would lead them are themselves not honest. There is one man whose honesty and whose good will no one can deny, however men may question his wisdom. And that is M. K. Gandhi. And does he really sit in despair, as he seems to do to those who think that political activity alone is life of a nation? He knows that no one can uplift others morally or in any other way, until one is himself uplifted and purified. You cannot take a dirty rag and clean your utensils or furniture with it. Try if you can, and that is being literally done in this land. You see high-caste men wiping their eating yessels with dirty ill-smelling rags, you can see them filtering their milk with their filthy turbans or filthy strainer while they are ready to fly at the throat of a lowcaste man if he happens to touch their food. For these the food is not polluted by dirt and filth but only by the shadow of an out-cast or a Mohammadan. Here is a people who has utterly lost the high vision of its wise and clear-seeing ancestors, who based their lives on the laws of hygien, and not on superstitions into which they have been turned by their ignorant and dense descendents. And the dirty duster is universal in this land, in the domain of not only politics, where very few of the leaders are really honest and earnest and mean well by the people, and most of them are wind bags and self-seekers, whom alas even Mahatma Gandhi has sometimes to eulogise, out of the sheer goodness of his soul,-and fond of listening to their voices, and becoming the leaders of the mob whom they flatter in order to be suffered to "lead" them. Woe is unto such leaders and such led ones. The dirty duster is universal. It exists in the trade and industry and the political life of the people equally, and that is why the commodity it is intended to clean becomes filthier by its contact.

So this duster choked with filth must be washed clean, or if it is incapable of being washed it must be cast into the fire, and not thrown on the dust-heap where it can merely re-infect the atmosphere. But this is an extreme measure which, one may think, need not to be tried. Let us then wash the duster—namely make ourselves purer, better, and more honest in every way before applying ourselves to clean masses who are really not so bad morally or spiritually as we the Leaders are. It does not mean sitting down alone in self-purifying meditatoin,—though this too is necessary,—but to make an honest effort in doing good to the people in many ways, one of which is to teach them by example more than precept a clean life both physically and morally, to clean their dunghills, to bury their dirt to turn it into wholesome manure instead of its becoming a source of infection all round,

to teach them homely industries, and personal hygien, and simple and wholesome diet after providing them with means for it through these industries. To teach them to become more honest - in which last alas they are more honest than the middle and the upper classes, - and thus to increase the Satva and even Rajas in them and to decrease the Tamas or darkness. filth and despair in which they are sunk. And thus to raise them out of that pig-sty into which inspite of their caste rituals they are sunk which makes the words of the Gitta applicable to them more than perhaps to any other people on this earth. न शौचं नापि चाचारों न सत्यं तेषु विद्यते ॥ And when the Satva is purified then will arise a wave of self-respect which shall be their salvation and all their activities will be wholesome and beneficial to themselves and their surroundings for they shall possess clear vision and will know what to do and when and how.

"Atma"



CONTEMPORARY THOUGHT REVIEWED

URDU AS MEDIUM AT THE OSMANIA UNIVERSITY

The Modern Review reproduces the following comment from The Educational Review:—

It is not generally realized that Urdu through which instruction is imparted in the University is not the language of the people and only acdout 6 per cent of the population is conversant with the tongue. fact, Urdu is as much a foreign language to the bulk of the people of the Wizam's Dominions as English, as the various vernaculars which are spoken are Telegu, Marathi and Kanarese. It is only the accident of the State being in charge of an Islamic Dynasty that rulers to insist on people having their education through the medium of Urdu in preference to one of their own mother tongues. The correspondent sees a sinister political power underlying this move con the part of the Nizam's Government and argues that it is a blot to cemphasize and continue the present Muslim superiority in the State. While not subscribing to this analysis of the motives underlying the educational reform, we are certainly of opinion that the of instruction at the Osmania University a medium is not the attainment of the millennium which it has been supposed to be by people in various parts of India. As English is in any case a compulsory second language in the University, there does not seem to be much justification in compelling every student to learn not merely his mother-tongue and English, but also a third language which only adds to the weight of the curriculum and prevents students from specializing effectively in any branch of study, either in themselves Added to it is the serious handicap of having to or science. pursue one's education through translatoins of text-books which, however well-made, are very inferior in comparison with the originals and rapidly get out of date in view of the great march of knowledge in practically every branch of study in modern times. We have no doubt hat the various problems connected with the imparting of instruction through vernaculars in the University stage of study will receive reconsideration in the coming years in the light of the experience gained at the Osmania University, Hyderabad.

AUGUSTUS OR AGASTYA?

Mons. G. Jouveau Dubreuil writes in The Quarterly Joural of the Mythic Society:—

It is with feelings of interest that we read in the history of India that there existed in the little state of Cochin a temple dedicated to Augustus at Muziris. The Romans established, so it seems, in the place a powerful colony and constructed a temple to worship their emperor.

I do not think that any one doubts the existence of this temple. In fact its existence is based on the authority of the 'Pentingerin Tables'.

In this short article I take the liberty of calling in question the existence of such a temple dedicated to Augustus in the south of India.

The suggestion that the Romans had built a temple to enshrine the image of their emperor and that this statue was the object of a special cult seems to me very improbable.

Augustus had been deified at Rome; but no one ever thought seriously of considering him a god. When the Romans in India felt the necessity of invoking the help of heaven, they addressed their prayers to the gods in whom they believed and not to gods so conventional as emperors.

Consequently in my opinion the existence of a cult to Augustus in the south of India seems very improbable. Therefore it is necessary to study the question more deeply before admitting the existence of the temple itself at Muziris.

In the first place it is necessary to remember that the 'Pentingerin Tables' do not locate this temple of Augustus in the town of Muziris, but in the country where Muziris stands, that is to say, in a rather vague manner, in the south of India.

Secondly, we must remark that these 'Pentingerin Tables' are not catalogues of remarkable monuments. The indication "Temple of Augustus" was not intended to direct tourists to the artistic curiosities of Southern India. It was simply an indication of a geographical nature.

We must remember that geographical names of ancient places were fitten misinterpreted.

The first conclusion that can be drawn from what has been said is that are author of those Tables did not certainly wish to draw the attention of anyellers to the fact that they could worship the Emperor Augustus in a sample built at Muziris.

He simply wished to indicate that in Southern India there existed a ellebrated place bearing a name very much similar to the temple of Augustus",

Well, the following hypothesis suggests itself as very probable; instead f.Augustus, we must read "Agustus".

The Romans were familiar with the south of India, because they traded with its coast towns. Well, as the navigation was earried on along the coast, an important point was to double Cape Comorin.

Often navigators looked upon temples as important landmarks for coasting vessels (for example, Chidambaram with its seven pagodas). Very probably there existed at that time remarkable temples at Cape Comorin. Let us open the book of R. Sewell, "Lists of Antiquarian Remains," Volume I, page 256. We read there that the pronunciation of Agastyesvaram, a town on the sea coast, which figures in the maps of the period, was Agusteshauer, and possessed a temple celebrated to the worship of Agastya. In my oppinion the Roman maps of those days mentioned "Temple Agusti" instead off temple "Agastya".

Very probably the copyists themselves did not remark this change of agastya to Agusti or the sailors themselves brought about this change.

The sage Agastya was celebrated for having introduced the Aryan civilization into Southern India and the name of Agastya was closely united with the idea of Hindoo colonization. It is, therefore, not surprising that the Hindoos raised an important temple to this saint and that there existed mot far from the mountain Podiya, sacred to this saint, a temple in his honour in the first years of the Christian era.

In my opinion, the archæologists will never find in the south of India that splendid statue of the Roman emperor which they hope to, in rains of the temple spot of Augustus. In fact Agusteshuer denotes the inplace of the temple mentioned the 'Pentingerin Tables'.

The worship of Augustus the emperor, in the south of India, is very improbable and would be better accounted for by a confusion of names; in particular "Augusti" in place of "Agusti".

· MIND IN ANIMALS

We read the following in The Statesman for 2. Dec. 1928:-

DR. W La Lindsay, author of "Mind in the lower Animals in Health and Disease," states emphatically, "Self-destruction is at least as common and occurs under as great a variety and under the same kind of circumstances in other animals as in man,"

"Scorpions and serpents are prone to sting themselves to death when kept in close confinement. Some naturalists maintain that these creatures go crazy before committing the final act, but it is difficult to determine whether wounds are self-inflicted for the purpose of putting an end to existence or are the results of attempts to defend themselves against an imaginary enemy."

Dr. Ditmars, Curator of the New York Zoo, says that he has seen a rattle-snake sting itself frequently when it was being captured, but as a rattle-snake is immune to its own venom it only produces a temporary wound and as the reptile does not die from it, it can hardly be called a suicide. He says this self-stinging is done when the snake is very nervous. It strikes at ticks, shadows and the like. As it coils about and feel one part of its body touch another, it fears that it is an anemy, so turns and strikes its own body quickly

Home-Sickness in Animals

This statement of Dr. Ditmars rather punctures Dr. Lindsay's theory that snakes can sting themselves to death. Dr, Ditmars says there is no doubt that a rattlesnake could be killed by a cobra and vice versa as their venom is distinctly different but no snake can envenom its own body with fatal results.

E. P. Thompson, who has made an extensive study of the passions of animals, in speaking of homesickness and the effect it has on an almatays: "It crushes and overwhelms the faculties of the mind and pros-

trates the energies of the body. It becomes indifferent to food and pines and dies." He does not call this death suicidal, however. He cites several instances of deaths of monkeys through starvation when the death of a mate occurred, and notes where one monkey went on a hunger strike through anger.

He seems to believe this condition of melancholia in animals can be cured as can any other disease. He mentions the case of a brown crane who grew morose when its mate died. For days the bird was sick and unhappy. No mate could be found to supplant the original, so an ingenious keeper of the birds put a large mirror in the brown crane's cage. This delighted him and he was wooed back to health by the company of his own reflection.

Other animals mentioned by E. P. Thompson easily affected with melancholia in captivity are the howling monkeys and the pumas.

The Starfish

Dr. Lindsay is so firmly convinced that animals do commit suicide that he lists the causes, motives and methods used by them to end their lives. He starts with the starfish. When they are unduly alarmed by capture their best revenge takes on the aspects of the Japanese hara-kari. Just as you think you have them they bigin to go all to pieces. Dr. Lindsay captured several fine specimens and put them in a bag to take them home. When the bag was opened he saw a mass of broken matter, but the starfish were gone. Of course this does not prove beyond a shadow of a doubt that the starfish committed suicide.

A feeling of ennui, a sense of decadence of physical powers, of a sense of impending death is the usual cause for suicide in animals, Dr, Lindsay says, If these reasons cannot explain their self-destruction, the other possibility is that they prefere immediate and certain death by suicide to the probability of prolonged life and torture.

The circumstances under which an animal commits suicide, according to Dr. Lindsay, are based on the following observations; Many dogs which have been favoured house pets, find a younger pet installed in see good graces of the family. This causes them to suffer great depression and jealousy. It almost provokes what we call in human being an

inferiority complex. The dog begins to feel useless and in despair will drown himserlf. Dr Lindsay has observed numerous cases of dogs drowning themselves from grief.

Causes of suicide

Most animals who have lost their zest for life are old and infirm. Their teeth are gone, their eyes are weak, and their bodies are decrepit. As an old man cares little when death overtakes him, so an old animal feels. Dr Lindsay says the ennui becomes so great that they deliberately end their-lives rather than put up with the effort of living.

Intense physical agony causes many suicides. One case which fell under Dr. Lindsay's observation was that of a samll dog, run over by an automobile. The little beast arose in great agony, ran to a nearby pool and plunged into it, evidently preferring a quick death to prolonged misery.

Some beasts such as horses suffer from a combination of wounded feelings and overworked bodies. Too heavy loads combined with unkind treatment from their masters produce a feeling of despair in the animals and cause them to end their lives

Animals at bay, about to be killed or captured, will turn and kill themselves, Dr. Lindsay says Deer have been known of dash themselves against trees to escape the hunters. There was one instance recorded by a hunter where a stag was said to have deliberately chosen to jump over a precipice of several hundred feet rather than submit to capture. It seems that a case of this type would be difficult to prove whether the death was caused by intention or by accident induced by panic.

Death in captivity

Animals often die in captivity. They refuse to eat when brought from their natural haunts. Insanity is the cause of as many suicides in animals as in human beings, Dr. Lindsay says, but the question here arises if unconscious self-murder is suicide.

The maternal instinct in an animal often causes it to do suicidal things.

A mother stork who stayed with her young while the nest was burning could have escaped and saved herself, This self-sacrifice was not provoked

by a determination to die rather than live without her babies, but an overpowering sense of protection toward her young which kept her there until the firse destroyed her.

The conclusion one arrives at is that as long as animals are without speech, human beings will have difficulty in interpreting their acts. But a great deal depends on how the word "suicide" is meant. Dr. Ditmars says it is a slighting term to be used toward animals because it implies cowardice and basically unnatural. His conclusion after thirty years' daily work with animals is that suicide is impossible for them, for even in eaptivity they lead saner and more courageous lives than men.

MYTHS IN THE BIBLE.

The Statesman writes on the authority of The Daily Mail and Daily Express:—

The Daily Mail and Daily Express "splash" their review of the new Bible commentary edited by Bishop Gore, who frankly admits the results of "higher criticism" of the Old Testament.

He declares, for example, that Noah's Ark, the Deluge and the Tower of Babel are myths and says regarding the Old Testament generally that "exaggeration is a Semitic habit."

LUTOSLAWSKI ON TRANSMIGRATION.

Lutoslowski, the well-known Pobsh philosopher, who has spent a life-time in studying and elucidating the philosophy of Plato, is a firm believer in Transmigration. The line of reasoning he follows is sure to interest the reader. Says he:—

Immortality and pre-existence are closely related to each other, as everything that had a beginning must have an end. This is not only an inference from experience in which so many appearances begin and end. There is a deeper logical necessity for this axiom: anything that begins might have not existed, and therefore exists only conditionally. If we feel in ourselves anything that is pure spontaneity and fully independent

of everything else, this must have always been equally independent, and it could not have been so if it ever had a first beginning caused by something else. Thus I am led to the conviction that 1 am an eternal and immortal substance, while death is only an appearance which indicates changes in the body, not in the soul.

You will ask why I do not remember my infinite past existence? But you do not remember the first months of your life on earth, though you have no doubt that you existed then. Why have you forgotten them? Simply because of the great uniformity of your impressions in this first stage of human life. These impressions have been so often repeated later that they became too common to be remembered. And memory is not an indispensable condition of existence. Also in later life we remember only a small part of our impressions. To remember requires a state of calm and immunity from new sensations. When all your attention is given to a present experience, your memory remains inactive. Children are too much preoccupied by their immediate impressions to remember their sequence. It takes a long time for them to learn the difference between yesterday and to-morrow. The uniform measure of time which we now apply to all our actions and to the chronology of events is a product of intellectual life, not its condition.

Our existence before birth might have been even more uniform than in our childhood, and the same reasons explain why we have forgotten it. How far reminiscence is not a necessary condition of life is easily seen if we consider animals. It is not easy to prove that they have memory; certainly they have not the notion of time. If a dog manifests joy when he sees his master after a long interval, this does not prove that he remembers the last meeting. The association of ideas may accur independently of memory, and everybody knows cases in which the sight of some object evokes forgotten associations. If I have seen some-body for the first time on the top of a mountain, I may think of him on my next excursion to the same place, without remembering the fact of having seen him precisely there. Many apparent manifestations of memory in early childhood may be thus explained, while it remains a well-known fact that most of us remember nothing of our first years, no-body anything of his first months.

Thus our ignorance of experience previous to our birth is no argument against our eternal existence. We see memory growing in childhood up

the best memory is not always to be found together with the most conversult intelligence. In most men memory decreases in later age and cannot change in the power of memory are observable during life. The can point of difficulty is not to explain how we may have forgotten country previous existence but how we remember anything of this life. If countake the sum of impressions received, feelings experienced, movements willed and performed, you will find that only a very small proportion remembered at all. There remains a general possibility of remembering nearly everything that at any time was forgotten, but our usual relation to past events is forgetfulness, not reminiscence. Reminiscence is generally limited to things which have attracted our interest specially, and our existence previous to our birth in human shape may have had very little relation with our present interests.

SHALL I LEAVE THE CHURCH?

In the Literary Digest is considered this question put by Ward Adair to himself. He is dissatisfied with the present condition of the Church but wisely decides that as it is impossible to remain without any Church, he will wait till he ffinds a better organisation.

After thirty-five years in the Church—thirty-five years in which he had observed the weaknesses of the institution founded on the teachings of Christ—a man of the pew weighs the alternatives as he considers the prospect of leaving the Church. Ward Adair, editor of Railroad Men, a monthly publication for the employees of the New York Central Lines, writes in The Homiletic Review (New York) that he became a member of the Church reluctantly in the first place. "No young man" he says, "ever shunned, resisted, evaded, rebuffed the Church of God more than I did." lBrought to bay at last by his own conscience, he could resist no more. His years in the Church have been years of spiritual victory and "the anchor has always held," but now he hears that the Church is a failure, and should be abandoned. Very well, he replies:—

of the modern contention is true, that the Church has outlived her usefulness and that we must look elsewhere for succor, I want to be

among the first to volunteer for membership in that better organization which is to succeed her.

"Frankly, I am disappointed with many things about the Church. I find her program lacking in grasp and aggressiveness, her methods bungling and unintelligent, her leadership madequate, and her opportunities bigger than she is able to cope with. It is not an uncommon experience to go to church on a Sunday morning, and come away unblest and unfed. Nor is this primarily the fault of the pew. Given a precious half-hour in which to declare the most vital message to the welfare of the world that the human mind could possibly conceive, the chance is frequently forfeited, while the preacher takes time to discuss extraneous issues, or to demonstrate how poorly he has prepared himself for a price-less opportunity."

We may be a bit premature, then, in becoming discouraged about the Church, reflects Mr. Adair. He recalls that the environment of the Church has never been over friendly, and that it has been the fashion of every century to read her out of existence. In Rome the Church found an environment worse than that of Sodom and Gomorrah. And "yet the stubborn fact remains that against those overwhelming odds, the Church made such headway that in a single generation it had won a permanent place in the Roman Empire, and had thrown out the lines of its missionary endeavor to the then known world." So Mr. Adair concludes:

"With all these considerations in mind, it seems fair to stand, for the present, upon the proposition that we can make no definite move of departure until we have a place to go. We cannot turn our backs upon an organization that has treated us well until another door shall open that has even better things to offer and more worthy tasks to allure.

"The world waits upon the forces that assert that the Church has had her day, with the urgent entreaty that out of their mature thought, unhampered by outworn traditions, they will give us a new organization, whose message of hope and comfort will make us forget the message of the Church whose campaign of conquest for the betterment of the will make the Church militant seem pitiful by comparison, whose fellow-

sship, brotherly love, goodness, inspiration, and power will cause us to wonder at the patience of the centuries that tolerated such an imperfect instrument as the Church.

Will the forces that decry faith respond to this reasonable challenge? Will they come out of the shackles of a cheap iconoclasm and create for the world that ideal institution that seems at once so immanent and so elusive? When this grand creative effort shall have been accomplished, and when its surpassing benefits shall have been made available to a needy world, it will be at once the duty and the joy of forward-looking churchmen to leave their present affiliations and cast the weight off their influence with such a potent instrument for righteousness."

WELLS ON RELIGION

W. R. C. Coode Adams culls the following excrepts from Wells' The Outline of History: -

Paul had never seen Jesus, his knowledge was from hearsay. It is clear that he apprehended much of the spirit of Jesus and his doctrine of at new birth but he built this into a theologica! system...He found the Mazarenes with a spirit and hope, and he left them Christians with the beginning of a creed.

From the point of view of Gautama, that dread of death which drove the Egyptians with propitiations and charms into the temple was as mortal end evil a thing as lust or avarice. The religion of Gautama was flatly opposed to the immortality religions and his teaching is set like flint against asceticism as a mere attempt to win personal power by personal pains.

This doctrine of the Kingdom of Heaven which was the main tea ching of Jesus, and which played so small a part in the Christian creeds is certainly one of the most revolutionary doctrines that has eve stirred and changed human thought . . . and was no less than bold and uncompromising demand for a complete change and cleaning of life. . . . He was too great for his disciples. And in view of what he plainly said is it any wonder that all who were rich and properous felt a horror of strange things, a swimmig of their world : his teaching? Perhaps the priest and the rulers and the rich men un derstood him better than his followers. He was dragging out all the little private reservations they had made from social service into the light of a universal religious life. He was like some terrible moral hun tsman digging mankind out of the snug burrows in which they ha lived hitherto. In the white blaze of this kingdom of his there was t be no property, no privilege, no pride and no precedence, no motiv indeed and no reward but love. Even his disciples cried out when h would not spare them the light. Is it any wonder that the priests rea lised that between this man and themselves there was no choice but that he or priestcraft should perish? . . . For to take him seriously wa to enter upon a strange and alarming life, to abandon habits, to con trol instincts and impulses, to assay an incredible happiness.

And though much has been written foolishly about the antagonism of science and religion, there is indeed no such antagonism. What a these world-religions declare by inspiration and insight, history as it grows clearer, and science as its range extends, display as a reasonable and demonstrable fact, that men form one universal brotherhood, that their individual lives merge at last in one common destiny upon this little plane among the stars. And the psychologist can now stand beside the preache and assure us that there is no reasoned peace of heart, no balance an no safety in the soul until a man in losing his life has found it, and he schooled his intellect and will beyond greeds, rivalries, fears, instinct and narrow affections. . . That in the simplest is the outline history, whether one has a religious purpose or disavows a religious pose altogether, the lines of the outline remain the same.

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KARMA

Writing on the doctrine of Karma, H.T. Edge says in The Theosophical Path:-

The doctrine of Karma teaches that all the events of our life are the effects of causes previously set in motion by ourselves either in this life or in a preceding life. The latter words indicate that this doctrine is inseparably connected with the doctrine of Reincarnation.

The doctrine of Karma assures us that there is order and justice at the root of everything, and that our fate is at the mercy neither of blind chance nor of capricious authority.

People are apt, at first sight, to suppose that, if all our experiences are the result of previous actions, and all our actions generate fu ture experiences, we are therefore involved in an endless chain of cause and effects, and there is no room left over for the action of free will. This delusion, however, is dispelled by further reflexion; for it is part of the doctrine that, while the lower part of man's nature is thus involved, yet the essential Man is free and independent, having the power of choice and the ability to determine his own future destiny. Thus, while he must reap the crops which he has sown, he may choose what kind of crops he will sow for future harvests.

The illustration is sometimes given of our relation to the law of gravitation. It is true that this law is inevitable in its action and cannot be abrogated; yet no man is obliged to fall or to have things fall on him: he can move out of the way. The same with other natural laws to which we are subject: our intelligence enables us to dispose of them, so that we make use of them without abrogating them.

It is no use caviling at the facts of life, for these have to be accepted. People actually are born into life with various serious handicaps about which thay may complain (and, as we said before, various advantages, about which they do not complain): and anyone who can offer a reasonable explanation of these facts should merit gratitude. And the more so if the explanation also affords a way to cope successfully with these handicaps. It may justly be claimed that the doct-CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

rine of Karma does_these things, and it is here offered in the hope that it will be as useful to the reader as it has been to the writer.

Looking over my life, I can see many drawbacks, from which other people do not suffer; and likewise many advantages which others perhaps do not enjoy. The number of influences brought to bear on my early years was indeed heterogenously mixed, and miscellaneous, beyond classification. The more I become acquainted with myself, the easier I find it to understand that my handicaps are the result of my previous mistakes; or, if one does not wish to call them mistakes, let us say that I spent part of my past (before my fast birth) in setting up currents opposite to those which I now wish to set up, and my body is more or less of a misfit.

ANCIENT IMMIGRATIONS INTO AMERICA

H. D. G. relies on the report of Prof. E. A. Hooton of the Peabody Museum, Harvard College, as regards the results of archaeological investigations carried on at the ruined Indian Pueblo of Pecos, New Mexico, for his hypothesis as regards the ethnic composition of the American population.

The exploration of Pecos revealed eight layers of human remains, and their condition showed a progressive deterioration during the thousand years of the existence of the pueblo; the increase in cancer and tuberculosis is well marked.

Dr. Hooton says that when Pecos was founded its inhabitants included types resembling a great variety of races, such ai Australian Bushmen, Europeans, Mongoloids, Negroids, and even Egyptians! Among present-day Indians he found all those types except Egyptian and Negroid. He concludes:

"I do not think that a thousand years ago real Egyptians were living in Pecos; nor that negroes ever resided there. The logical deduction is that at the remote period when America was peopled by an Asiatic race that seems to have arrived via the region of Bering Strait, these newcomers carried minor strains of almost every type of blood in the world. It would be natural to find occasional individuals showing segregations of these latent ancestral strains which would make them re-

semble non-Indian races. This, I think, accounts for the Pecos Egyptians and Negroids."

This is not unlikely, though it does not interfere with the probability of immigration from the west across the Pacific island steppingstones, or from Atlantis on the east. And the biologists who argue for a pilgrimage of wanderers from Egypt round the shores of the pacific as far as South America would not deny the possibility of real Egyptians having once lived at Pecos.

TRANSMIGRATION AND SOCIETY.

Some unthinking minds seek to attribute the inaction of some of the subject nations in the East to this belief.

Just the opposite of this is the inference of Lutoslawski He writes:—

It is easy to imagine what social influence the universal conviction of a true immortality might acquire, were it acted upon by all citizens of a country in every circumstance of life. Men would accept death in very great numbers as soon as the conditions of life were opposed to their moral convictions, and the rule of evil would be limited at every step, while divine rule would necessarily grow. It is the fear of death that actually keeps millions alive under oppression and persecution of different kinds. Resist fearlessly every oppressor and he will soon be powerless. Take, for instance, the most revolting manifestation of the power of evil: the oppression of one nation by another. Often the oppressed nation appeals to its neighbours in the name of justice, or attempts a struggle for independence, which if ended unsuccessfully, is denounced as an unreasonable folly. But if every single individual of the oppressed nation preferred death to political injustice, the oppression could not last any length of time, for no army can ever pacify a country in which each inhabitant is determined rather to be killed than to suffer injustice. In historical revolutions always only a very small part of the combating nations was exposed to death, and never hitherto has unanimity been possible in the matter of patriotic resistance, because all such riggles have had chiefly determined material advantages in view and only a limited amount of risk undertaken by a small minority of citizens was usually deemed a price worth paying for political freedom, while the majority of patriots remained at home to protect their property and their wives and children. But fancy an heroic nation unanimously decided to rise against oppression regardless of loss of property or lives to any extent. The superior military contrivances of the oppressor would not help much against overwhelming numbers and determined resistance. Usually the first butcheries intimidate the remaining victims and bring them into formal submission. But were they resolved to be all killed rather than submit, the oppressors would very soon be seized with panice and instinctive fear for the consequences of their crimes; they would not dare to go farther and their chiefs would attempt to come to terms. It is easier to order the extermination of millions than to carry it out. In the most sanguinary national struggles the killed have been counted only by hundreds of thousands when the nations counted millions of grown-up men.

WOMAN UNDER CHRISTIANITY

Replying to the criticism of Rev. Hayes that the position assigned to woman under Islam is one of utter subjection and slavery, The Islamic Review quotes the following passage from The Light:-

" The Epiphany quots St. Paul in the New Testament to show how Christianity honours woman and remarks that 'the Christian Church honours a woman, Mary, the Blessed Mother of Our Lord, as pre-eminent among all the Saints of God.' We honour Mary because she deserves our honour and the Holy Qur-an teaches us to do so. But one must note how slightingly this 'Blessed Mother of Our Lord' was addressed by our Lord himself. St. John's Gospel says: 'And when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee?' (ii 3-4): And see what St. Paul observes about the equality of man and woman in the same New Testament (I Cor. ii. 3, 8-I0)' But I would have you know that the head of every man is Christ, and the head of the woman is the man; and the head of Christ is God ... For the man is not of the woman, but the woman of Neither was the man. the man created for the woman; but the woman for the man For this cause ought the woman to have power on her head because cof the angels.' (In the last verse the word power has thus been explainced in the Bible (Revised Version): A covering in sign that she is under the power of her husband.)

"According to St. Chrysostom, woman is 'a necessary evil, a desirable ccalamity, a deadly fascination, and painted ill-St Clement of Alexandria ssays: 'Above all it seems right that we turn away from the sight of woman.' St. Jerome thus accuses woman: 'You destroyed so easily God's image, man. On account of your desert, that is death, even the Son of of God had to die.'

"In the sixth century the Church Council of Macon was discussing whether woman was a human being. The Council of Carthage ((391 A.C.) forbade woman to catechize, to baptize, or even to study cexcept with her husband. John Knox, the father of Calvinism, declared: "From all woman, be she married or unmarried, is all authoritie taken ... IBecause in the nature of woman lurk such vices, as in good Governors tare not tolerable. Also, he says, nature 'doth point them forthe to be weak, tfrail, impatient, feeble, foolish: and experience hath declared them to be unconstant, variable, cruel, and lacking the spirit of counsell and regiment. Again, 'By the order of nature, by the mouth of St. Paul, the interpreter of God's Sentence, by the example of that commonwealth in God by his word planted order and policy, and finally by the judgement of the most godly writers, God hath dejected woman from rule, dominion, empire and authority above man.' The founder of Protestantism, Martin Luther's teaching concerning woman was that she should breed children, attend to the house, and obey her husband in all things. 'The idol of Christendom, St. Simon Stylites, was sought by his mother for years. For three days and nights she remained outside her son's door pleading to see him, but was refused. And only after her exhaustion and suffering brought her death at her saintly son's door did he consent to come out and murmur a praover her corpse.' As regards polygamy Sir William Hamilton observes: 'Polygamy was never abandoned by either Luther or Malancthon as a religious speculation: both, in more than a single instance, awarded the formal sanction of their authority to its practice. In regard to Polygamy John Milton wrote: 'On what grounds, however, can a practice be considered dishonourable or shameful which is prohibited to no one, even under the Gospel? . . . It appears to me sufficiently established that polygamy is allowed by the law of God. How the Christian monks and fathers violated sexual morality and played with woman as a chattel is depicted in the following lines: 'In the fifteenth century, the old and wealthy Abbey of St. Albans was little more than a den of prostitutes with whom monks lived openly and avowedly.' We read of an Abbot elect of St. Augustine's, of Canterbury who had seventeen illegitimate children in one village; of another Abbot who was proved to have maintained no less than seventy concubines; of a pastor who confessed to having had illicit connections with no less than two hundred nuns confided to his charge; and so late as I773 of an underground passage between a convent and a nunnery in Rome itself.'

"An Act of Parliament of the time of Henry VIII prohibited women reading the New Testament. 'Spencer, in his Descriptive Sociology, notes that wives were bought in England from the fifth to the eleventh century, although as late as the eleventh century the Church Courts ruled that a husband could transfer his wife to another man for a period determinable at the recipient's pleasure.' 'Worse than all was the right of the lord, spiritual or temporal, to the wife of the peasant for the first twenty-four hours after marriage.' In 1567 the Scots Parliament decreed that no women should hold any authority.'"

THE ORIGIN OF CHITPAVANS

Thus Major B. D. Basu in Welfare :-

The origin of these Chitpavan Brahmins is shrouded in obscurity and mystery. Ask any man of this caste as to why he is called a Chitpavan and he will tell you the rigmarole of Parasu Ram and his feats which gave birth to sixty families of these Brahmins, the last or the sixtieth family hence having the surname of Sathe. But those who do not believe in the mythological being known as Parasu Ram assign a different cause altogether to their origin. They say that in those days when the Jews were suffering the penalty of their persecuting and not believing in Christ, and when according to the curse of Him whom the Continents of Europe and America believe as their Savior, the Jews had to be good bye for ever to their Fatherland, ship loads of them turned their

the natives of India, has prevented the formation of an Indian nation. The very idea of nationality as it is understood in the West, is synonymous with want of religious toleration. It is because varieties of, and wariations in costumes, existence of different creeds and colors are not permitted in the West that the natives of those countries have been able to evolve that stage of society which they proudly call nationality or nation. In mature we do not find uniformity but diversity. Mere uniformity would mean monotony; but diversity and variety make life enjoyable and worth liliving. What law then prevents Nature running riot and chaos setting implace of order? It is the great law of Harmony which prevails everywhere Mature and supports her in the proper discharge of her functions.

Knowing then that India was the great country of religious toleration, tthe persecuted Jews sailed Eastwards. A good many of the ships unloaded their human cargoes on the Western coast of India mostly in the Concan. The descendents of those Jews are still living there and tare known as Ben-i-Israel. But as is sometimes the case now, and more often in days gone by when steam navigation had not come into existence, ships generally came to grief and their inmates found a watery grave and were devoured by sharks and other monsters of the Sea. Such was the fate of few ships, which brought the Jewish refugees to the coast of India. They floundered near Ratnagiri. A few of the passengers succeeded in swimming to the shore carrying with them some of their comrades who were more dead than alive by their immersion in the saltish water of the Ocean. These wandering and cunning Jews fully conversant with the caste system that prevails in India; for since time immemorial trade had existed between India and the countries of the Ancient World viz. Babylon Assyria, Phoenicia, Egypt, Greece, Persia and even Syria and merchants of all races also visited the Western coast of India, to be held in great esteem by the people of India, called themselves Brahmins and also said that they had the power to bring dead men to life. To show their skill in the latter respect they kindled fire, and warmed the bodies of their comrades whose limbs had become benumbed, as said before by the immersion in water and sothey looked like lifeless corpses. A miracle as it were, was performed, d tonsequently these Jews were held in great honour and esteem. Since. they had the power of bringing the dead to life, they were called Chitpavan. Only 60 families of these ship-wrecked Jews are said to have been saved on the coast of Ratnagiri which account for the 60 surnames of the Chitpavan Brahmins. It is said that till the time of the Peishwas who were Chitpavanes, the other Brahmins of the Deccan did not interdine or had any social intercourse with them. But the Peishwas wielding political power forced others to recognize them as Brahmins and made other Brahmins to take them in their social fold.

How much truth there is in all the accounts relating to the origin of the Chitpavans, it is impossible to say. It is not also necessary to waste time over other legends which may be fitly relegated to antiquarians and others who do not know how to kill time and hence take delight in useless discussions. But the Chitpavans are now as good as other Brahmins and are perhaps the most intelligent of all races of India.

THE SPIRITUAL GENIUS OF INDIA

Under this caption writes Nolini Kanto Gupta in the Visva Bharati Quarterly:---

Thus Religion and Spirituality, two fundamental categories that form one realm when held up in opposition to Materialism, are, when considered by themselves, realy very different things and may be even contradictory to and destructive of each other. What then is Religion? and what, on the other hand, is Spirituality? Religion starts from and usually ends with a mental and emotional approach to realities beyond the mind; Spirituality goes straight forward to direct vision and communion with the Beyond. Religion, as it is usually practised, is a special art, One-the highest it may be, still only one-among many other pursuits that man looks to for his enjoyment and fulfilment; but spirituality is nothing if it does not swallow up the entire man, take in his each and every pre-occupation and newly create it into an inevitable expression of its own master truth. Religion gives us a moral discipline for the internal consciousness, and for the external life, a code of conduct based upon a system of rules and rites and ceremonies; spirituality aims at a revolution in the consciousness and in the being

Keeping this difference in view, we may at once point out that Europe, when she is non-materialist, is primarily religious and only secondarily spi-

The vein of real spirituality in European culture runs underground and ffollows narrow and circuitous by-paths; rarely does it appear on the top im sudden and momentary flashes and even then only to dive back again into its subterranean hiding-place; upon the collective life and culture itt acts more as an indirect influence, an auxiliary leaven, than as a dlirect and dynamic Force. In India there is an abundance, a superfluity even, of religious paraphernalia, but it is the note of spirituality that trings clear and high above all lesser tones and wields a power vivid and manifest. We could say in terms of modern Biology that spirituality tends to be a recessive character in European culture, while in India it is dominant.

But when we say that India is spiritual, we do not mean that all cor most Indians, or even a large minority among them, are adepts in spirituality, or that the attachment to life, the passion for earthly possessions, the sway of the six ripus are in any way less prevalent in the Indian character. On the contrary, it may well seem to the casual con-looker whose eyes are occupied with the surface actualities of the situation, that the Indian nature, as it is to-day, shut out from this world's larger spaces, cut off from its deeper channels, and movements of greater magnitude, has been given over more and more to petty worldlinesses that hardly fill the same space even in the life of peoples who are notorious for their worldly and unspiritual temperament.

It is not so much a question of concrete realisation, attainment and achievement arrived at by the Indian People in their work a day life, but primarily and above all a question of ultimate valuation, of what they hold as the supreme ideal, of what they cherish in their heart of hearts, and of the extent to which that standard has obtained general currency among them. It is not a fact with which we are concerned, but the force behind the fact, and the special nature and purpose of that force. It is the power that we discover in the general atmosphere, or that emerges in the stress and rhythm of the cultural life of the people, in the level of its inner consciousness, in the expression of its highest and most wide-spread aspirations, in the particular ltamp of its soul.

The psychological atmosphere in India is of a luminous tenuity. Here, it appears the veil between this world and the other has so thinned away that the two meet and interpenetrate easily and freely; immersed in one, you can at the same time bathe in the other. Owing to the cumulative effect of the sadhana of her saints and sages who appeared in countless number down countless ages, or, perhaps, cwing to the grace of a descent into her consciousness, or some immanence there, of the breath and light of a Superior World, India possesses, already prepared, a magnetic field, a luminous zone of spiritual consciousness; and to enter into it the Indian has only to turn aside, to go round a corner, to take one step forward. However thick and hard the crust of the Ignorance may lie upon the Indian soul, once that soul awakes and is upon the Path, it finds itself on familiar ground; it is in a domain which it has the impression of having frequented often and anon and for long.

Having stated how the French have developed 'a fine, clear and subtle rational, logical, artistic and literary mind,' how the Japanese possess to a man 'so fine and infallible an aesthetic sensibility,' how the British exhibit 'the business instinct' to a degree 'that borders on the miraculous', the learned writer concludes:—

There was no department of life or culture in which it could be said of India that she was not great, or even, in a way, supreme. From hard practical politics touching our earth, to the nebulous regions of abstract metaphysics, everywhere India expressed the power of her genius equally well. And yet none of these, neither severally nor collectively, constituted her specific genius; none showed the full height to which she could raise herself, none compassed the veritable amplitude of her innermost reality. It is when we come to the domain of the Spirit, of God-realisation that we find the real nature and stature and genius of the Indian people; it is here that India lives and moves as in her own home of Truth. The greatest and the most popular names in Indian history are not names of warriors or statesmen, nor of poets who were only poets, nor of mere intellectual philosophers, however great they might be, but of Rishis, who saw and lived the Truth and comment

med with the gods, of Avataras who brought down and incarnated here below something of the supreme realities beyond.

THE WORLD OF BOOKS

वैदिक कर्तब्य शास्त्र—By Pandit Dharmadeva Vidyavachaspati. Published by Swadhyaya Mandal, Aundh, Satara.

This book is an excellent compendium of vedic teachings con various—religions, social and political—subjects. The author makes out a strong case against those orientalists who find nothing but worship of the elements of Nature in the Vedas. Pandit Satwalekar, the well known vedic scholar iin his introduction to this book speaks of it as the first attempt to show consistency and continuity of ethical teachings in the Vedas. We wish every student of the Veda should possess a copy of this book and congratulate Pandit Dharmadeva for bringing out such a useful compilation.

Satyavrata.

The System of Plotinus--By the Editors of the Shrine of Wisdom. Published by the Shrine of Wisdom, London.

Price 3/

After Plato Plotinus is a conspicuous figure in European philosophy. The Alexandrian school of Neo-platonists owed its inception to him. The mystical element which characterised the religious and philosophic thought of the west that followed is derived ultimately from his subsequently arranged Enniads. The book under review is an introduction to the writings of Plotinus, that great mystic-metaphysician. The originals as well as their later expositions by Dr. Inge etc. have been laid under contribution by the authors of this epitome of a great subject. The greater part of this book is a string of quotations which give the reader clue to the mystical mysteries, for a thorough under-

standing of which recommendation is made to approach the originals.

The Gita and Spiritual life. By D.S. Sarma M. A. Published by the Theosophical Publishing House, Adyar, Madras

In this book are collected a number of lectures delivered by the author. The first four concern themselves with the teachings of the Gita, while in the fifth is sketched the life-experience of Shri Ramakrishna Paramahamsa. The similarities between Christian teachings and the teachings of the Gita, which the author brings out, make the latter both interesting and easily intelligible to a Christian audience. As regards the authorship of the Gita, Mr. Sarma regards it as a case of attribution to an Avatar of inculcation of deeply religious truths by a mystic who had felt those truths personally. In the author's own words,

I speak deliberately of the author of the Gita and not of Krishna, because, to my mind, the part that Krishna plays in the Gita is analogous to that of Christ in St. John's Gospel, of Buddha in Saddharma Pundarika, and of Socrates in the Dialogues of Plato. For, though all these characters are historical, and though we have accounts of their careers and teachings elsewhere, they are made in these books the mounth-pieces of certain aspects of the teaching, as selected and developed by one of their disciples according to the needs of the time. The author of the Gita, living in the Epic Period of Hindu expansion and of reaction from the early Buddhhist monasticism, and speaking to laymen, presents the teaching of the older mystics of the Upanishads in a new light of his own, and makes the Avatar his interlocutor. As the Gita is the essence of the Upanishads, its external form is clearly meant to be symbolic of the fact that the teaching is traditional and that the teacher is an orthodox mystic of the church.

To Mr. Sarma the Gita is one of the highest scriptures of the Hindus. He daily recites it, and feels inexpressible

deelight in studying its teachings, and yet as he rightly coints out,

the Gita does not give us all that is great in the Hindu elligious thought. It does not specifically develop the highest cardinal intues of Hinduism, namely, satyam and ahimsa. It does not desrilbe the path of nature mysticism and the path of human love among nee ways of approach to God. And it rarely leads up to the Himayran heights of Yagnavalkya's teaching in the Upanishads. In ethics, religious worship and in philosophy it confines itself to what most important and practical. But what it touches it illumines. ts: teaching of what is of greatest moment to us is marked by a ertain severity, sanity, decision and universality, which we rarely and in our religious literature. Therefore it is the best introduction b Hinduism that we have. Especially to foreigners, who are brought pp in theistic religions, it is a book that instantly appeals. So I hoppe that those of you who have not yet read the Gita will proceed at once to do so and, at the same time, remember that there are still some things great and good in Hinduism, which have not come within thee scope of this beloved scripture.

CORRESPONDENCE

KARMA YOGA

BY BHIKSHU.

Dear Sir ,

We thank you for the review of our publication—Karma Yoga.

We have necessarily to reply to the Review and enclose herein a reply and we shall be glad for a fair treatment.

The borrowings so called are merely collateral teachings from western authors and are not a part of the book; a Bhikshu cannot afford to keep a library and what he wrote was merely from memory and he ventures to state that *Nothing* whatever is his own, for he has few possessions.

How do independent atoms combine? By what processes do the atoms of hydrogen say stick together; It is not gravitation; it is a problem to science, these peculiar laws so called that govern cohesion, colloidal aggregations, strain and tension, that form the base of physics and trend to go off into metaphysics. And so too may purposes come together into a bodiment just as the crowd forms, just as people populate a country.

A crowd will govern itself and its government is called the 'group-will' but the latter may be momentary as in a mob. The yogi has the most poignant individuality in one sense; he must get into the world beyond noise, the world of silence that is the result of inhibited thought where the vulgar misrenderings of the revered fragments of the Vedas by the anal modernists cannot prevail. Bhikshu is misintrepreted and misquoted by the reviewer; it wow be preferable to read him as he has expressed himself.

Shraddha is for the unfulfilled yearnings of the 'crowd of beings' that formed the just dead whose thoughts wear of the earth earthly, and naturally the solace for these last to differ with each race; the theory here is just like medicine; and climate; what is good for one race is not good for another.

Bhikshu has not attempted to intrepret the Vedas; it is too big a subject to be mishandled and there is the danger that the great remnants of the Vedas that were a ruin even in the time of the grammarian Shaunaka, the Vedas whose difficult terms the Nirukta attempts to render carefully, would become the subject of assasination as they thave become by the misguided followers of Sri Dayananda; the latter going beyond their teacher who merely wanted to purify Brahminism have become apes of what they do not understand.

Such phrases as 'superstitious explanations' and 'vague theories' are not criticism but abuse."

'BHIKSHU'

The 'reply' is its own condemnation and refutation.

REVIEWER

EDITORIAL REFLECTIONS

THE POET'S ADDRESS

The Parliament of Religions, held in Calcutta on the occasion of the Brahma Samaj Centuary celebrations was presided over by Poet Tagore. His address was brief; it touched upon a few very important problems in the abstract. As regards sectarianism the Poet observed:—

Sectarianism is materialistic. It ever tries to build its tower of triumph with its numerical strength, temporal power and external observances. It breeds in the minds of its members a jealous sense of separateness that gives rise to conflicts more deadly than conflicts of worldly interests. It is a worse enemy of the truth of religion than atheism, for sectarianism proudly appropriates as its own share the best portion of the homage that we bring to our God.

To-day science has offered us facilities that bring the human races outwardly close to one another, yet curiously enough it is our religions that impiously maintain the inner barriers that separate and often antagonize nations and peoples,—their respective votaries not even hesitating blasphemously to take God's own name to humiliate or mortally injure their fellow-beings who happen to belong to a different community. And it is high time for us to know how much more important it is, in the present age, to be able to understand the fundamental truths of all religions and realize their essential unity, thus clearing the way for a world-wide spiritual comradeship, than to preach some special religion of our own, with all its historical limitations.

The evils that have followed in the wake of the present meetings of the races—the evils of political and economic exploitation—should not find in the religious organizations, allies for the creation of dissensions that are truly irreligious. We must give heed to the call of the present age which urges us to train our mind not merely into a passive tolerance, but into an active understanding of the religions which are not our, which but differently emphasize some particular phase of truthsome special process of spiritual realization.

There are those who have the imperialistic tendency of mind which leads them to believe that their own religion has the sole right to bring the whole human world under its undisputed dominance. They dream of a unity which is the unity of utter solitude, of absolute bareness, the unity of a desert. But the unity which is at the root of creation, comprehends the countless man, and gives them the rhythm of kinship. Monotony is of death, life is a harmony of varied notes.

That there is something which is called universal truth can not be denied. All sectarian religions, minus the embodiment in them of absurd superstitions and meaningless rituals, which sometimes involve practices which are a direct negation of Religion, are simply local applications of that 'Truth.' That Truth, with a capital T, appears to us to be synonymous with Religion, with a capital R. to make a sincere endeavour in the genuine religious spirit-mark that bigotry and violence militate against this spirit this Religion universally acceptable itself-to make is not only an unobjectionable objective, but an incumbent duty, of religious associations and individuals. How else could spiritual unity among the varied branches of one human family, divided from one another on numerous other scores, be brought about? It is Religion, whose weapon is love, that should set the tune to politics and commerce. The process has been reversed in practice. That in opinion, is responsible for what are thought to be the 'religion-begotten woes' of humanity. Let Religion realise its supreme mission and in both weal and woe stick to it, and instead of bitter castigation on the part of peaceloving people, it will deserve once more the homage of the whole thinking section of humanity. The division made in the Arya Shastras between Sruti-universal religion-and Smriti-local religion, seems to have been very wisely designed. A verse of the Veda itself has it:-

जनं बिभ्रती बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् । अथर्ववैद्॥
Men bears the Earth of varied religions and of different manners of speech suited to their habitations. A. V.

The need of oneness which should unite the different sections of humanity in the arms of an All-loving father is fulfilled by Sruti, while the demands of variety, rendered imperative by the manifoldness of local circumstances, may be met by the formulation of as many forms of Smarta dharma, as there are geographical divisions. The followers of every Smriti should have an eye constantly on the Sruti element of other Smrit s. The irreligious accretions that in course of time accumulate round the essentials of every religious dispensation do require every now and then a strenuous and forceful power of purging. That occasions conflict. The religious reformer, instead of avoiding, sometimes by his uncompromising criticism, gives rise to such strifes. And little blame to him for these. He becomes censurable only when he wilfully shuts his eyes to points of agreement among the teachings of different Churches, and emphasises differences to deliberately creat internicine war. Rishi Dayananda's dictum stated in the following words in his introduction to his Magnum Opus, "The Satyartha Prakasha," is the golden rule of conduct in this behalf: -

As I do not start with a prejudice against the Puranas, the Scriptures of Jainass the Bible and the Quran, but adopt what in them is good, and discard what in them is evil, and endeavour in numerous other ways for the good of humanity, even so should everybody.

SOUND ADVICE TO MOSLEMS.

Coming from the pen of a Muhammadan, the following views commented on favourably by The Mussalman are highly significant:—

Mr. Syed Tofail Ahmad in his work 'Responsible Government and the Solution of 'Hindu-Moslem Problem' says, "Had the Mussalmans not been fed upon special protection, their children would have gone to the common schools like the children of other minorities, and would have bemefited from the revenues of the country equally." Then he mentions san incident in this connexion. In 1913 an agent of the All-India Muslim Educational Conference was making a tour in the district of Agra. Near tthe Agra City Station he found a Hindu teacher teaching some Hindu cand Muslim boys. The Muslim students were reading the Quran. The sagent was astonished to see this and asked the teacher as to who was tteaching the Quran. The Hindu teacher replied, "These children were reading with me. Realizing the anxiety of the parents that their child-Iren should not remain ignorant of the Quran I myself learnt the Quran which I am now teaching." Mr. Tofail Ahmad observes that the teaching of the Holy Quran to the Muslim boys by a Hindu teacher may be considered as objectionable, but it shows at least a spirit of toleration so recently as the year 1913. We hope all concerned will understand how the Mussalmans have been losing by following a policy of more or less exclusiveness.

The above is a censure by the writer on the past neglect of his community. The line of conduct he recommends to it for the future is worthy of being laid to heart by every nationalist Muhammadan.

"As a matter of fact, however, communalism and the consequent hatred and distrust are seriously injuring the Muslims. But the remedy does not lie in invoking the help of the bureaucracy, who on the one hand make promises of special patronage to them and on the other hand prove silent spectators of their ruin. To demand our rights from them is simply foolish...The only way open to Mohamedans is that they should join their countrymen in the demand for self-government so that they may have control over the purse of the country and thus be able to spend the largest possible amount on the education of chidren. This is the only way in which the complicated problem of Muslim education can be solved."

DECADENCE OF SANSKRIT STUDIES

Mahamahopadhyaya Haraprasad Shastri presided at the last Oriental Conference held at Lahore. The Pandit is a celebrated scholar who has spent a life-time in the study of Sanskrit, and has for the greater part of this period been engaged in research work. He has been witnessing with his own eyes the transition that has come over the cultural life of our country during the last half century. In his address he names a few Pandits, to whose learning we owe some very important books on Hindu law, but whom the present generation has either forgotten or has never cared to know.

The earliest of them was Anantadeva, a Maharastra Brahmin, who wrote in his own native district by the Godavari his learned works called the various Kaustubhas, under the patronage of Baz Bahadur Chandra, a Raja of distant Kumayun in the Himalayas. The next was Vaidyanatha Payagunde, another Maharastra Brahmin settled at Benares, whose erudite commentary is still the admiration of lawyers in India. The third was Jagannatha Tarkapancanana of Bengal who was brought to the Government House in Calcutta by the first Governor-General, Warren Hastings, with military band playing, for the purpose of writing an exhaustive code of Hindu Law to be administered by the courts in British India. There were lesser lights all over India, eleven of whom in Bengal compiled the original Sanskrit work on Hindu Law of which Halhead's "Gentoo Law" was the English translation. The name of the work is Vivadarnava-Setu. It was published from Bombay years ago as the Code prepared under orders of Maharaja Ranjit Simha, the Lion of the Punjab.]

Not only was Law the only subject which flourished in Sanskrit, but other branches of knowledge also flourished in exuberance. Nagoji Bhatta, the great Maharastra Pandit, wrote his exhaustive commentary on the Mahabhasya in Grammar and other commentaries too, on almost all branches of Sanskrit literature. His learning was phenomenal, his character was

exemplary and his presence inspiring. His was perhaps one of the least examples of the height to which human mind can be raised by a liberal education through Sanskrit only. Princes and potentates vied with one another in doing him honour.

Southern India produced great Pandits like Ahobala, who, fleeing from the converting zeal of Tipu Sultan, came as a fugitive to Benares almost tattered rags, and was received with open arms by the Pandits of the holy city. His learning, too, was equally phenomenal and he allowed Benares to utilise it fully.

On the top of these came Rama Sastri, the Nyayadhisa or Chief ustice of the Poona Durbar, famous for his learning, famous for his boldness and intrepidity and famous as an administrator of justice and a patron f education. For half a century, he was the earthly Providence of the Paandits of India, and no one with real learning came back disappointed from him.

How pathetic is his reference to the gradual decadence of Sanskrit learning, which the present educational policy of the Government has brought about!

My father died in I861 and the charge of distributing honoraria to lesarned Pandits assembled on religious festive and social occasions in our neeighbourhood devolved upon me though I was then very young. I remember, in 1864, there was a tolerably big assembly in my neighbourhood; and I distributed honoraria, on behalf of the master of the house, to ome hundred Pandits, all engaged in teaching Sanskrit in their own residences from Navadvipa to Calcutta, on both sides of the Ganges. Fourteeen years later, in 1878, on the occasion of the Sradh ceremony of the feather of our great novelist, the famous Bankim Chandra Chatterji, I was reequested to ascertain how many Pandits were engaged in teaching in their residences within this area, and I found only twenty-six! A fall cof 74% in fourteen years!

LOSS OF MANUSCRIPTS.

How valuable manuscripts first lost all value in the eyes of generation, whose acquaintance with the treasures of Sanskrit had been gained simply by hearsay from their ancestors, dethen were by degrees overlooked, left uncared for and

at last consigned to the dust heap is another touching chapter in his story.

How a part of these were saved is related by him in his own simple, homely style. The description reads like a romance.

I will give one instance which happened at Udaipur. An old woman used to bring Mss. to a Pania and take whatever price he offered. But one day she brought a goodly Mss. and demanded four annas because she was in sore need; but the Bania would not give her more than two annas, so they were higgling over the price when a Charan or Rajputbard came and asked the old woman what the matter was. On examining the Mss. He thought it must be something very important, and he asked her to accompany him as he would be able to give her a better price. He took the woman to the Maharaj-Kumar, and the enlightened Prince got the Mss. examined then and there by his Court Pandits. They all declared it to be Sali-Hotra, a treatise on the horse and its diseases. Now the Sali-Hotra was so long lost in Sanskrit-it was known only from a Persian translation, and some people are said to have retranslated it from the persian. The Maharaj-Kumar was delighted at this discovery and gave the old women Rs. 50. Mahamahopadhyaya Morardan, while at Udaipur, heard the story and got a copy made for himself. I got a copy from Morardan's son, and it is now deposited in the Asiatic Society's rooms.

The history of the Mss. collection in the Durbar Library, Nepal, is very very interesting. In the eighteenth century there were three big and many small principalities in the Nepal Valley, the utmost extent of which is fifteen by fifteen miles. All the princes for generations were collectors of Mss., charts, maps and pictures on religious subjects. But at the Gorkhali conquest of 1768 their collections were all looted, so much so that the existence of a State Library was unknown. In 1868 the Resident, Mr, Lawrence, published the list of Mss. which were considered at his time to be rare by the Pandits of Nepal. Maharaja Sir Bir Shamsher Jang Bahadur Rana made a resolution to have a State Library. He collected together all Mss. in the Palaces of Nepal and housed them in the College building where I saw them in 1897. It was according to the palaces of Nepal and housed them in the College building where I saw them in 1897. It was according to the palaces of Nepal and housed them in the College building where I saw them in 1897. It was according to the palaces of Nepal and housed them in the College building where I saw them in 1897. It was according to the palaces of Nepal and housed them in the College building where I saw them in 1897.

most interesting collection containing palm-leaf Mss. more than one thoussand years old. Sir Bir Sham Sher assured me that he would collect sall the important Mss. in the Nepal Valley and put them in a Durbar llibrary and that he was constructing a library building with a clock ttower in a most prominent place in the city. In 1907 I found the building complete and the library housed there. There 16,000 Sanskrit Mss. on malm-leaf and paper, the whole of Buddhist literature in Tibetan and tthe whole of Buddhist literature in Chinese. It was a splendid place for rresearch students. The idea was mooted by Sir Bir and executed by his lbrother Maharaja Sir Chandra Shamser Jang Bahadur Rana. Sir Bir made immense efforts to collect Mss. A Bengali Pandit family, resident at Nepal, had two villages in the Nepal dominions. These villages were ssequestered at the time of financial stringency owing to the English war cof 1814. For three generations the Brahmines struggled hard to get back ttheir possessions. But Sir Bir restored the villages to them and they surrendered their Mss. to him. A Brahmin involved in a rather serious criminal case obtained his pardon by presenting to the library some of the finest Mss. to be found there.

Of the 16,000 Sanskrit Mss. the palm-leaf Mss. are generall copied in pre-Muhammadan times. The oldest of the dated Mss. in the library was copied in 908. But there are dozens which palæographically belong to an earlier age. I believe, I have given description of all palm leaf Mss. I found there.

The desperate situation, however, was saved to a certain extent by the exertions of a distinguished Pandit of Lahore; and Sanskrit literature owes a debt to this city which it will never be able to discharge. Radhakisan the son of Pandit Madhusudan, the high priest of the Lion of the Punjab, wrote a letter to Lord Lawrence, the Governor—General of India, in 1868, for the collection and conservation of Sanskrit manuscripts which under the circumstances existing at the time were sure to perish within a short time. As the Governor-General Sir John Lawrence was agent of the British Government at the court of Lahore, and he and Radhakisan who had great influence there, were both friends. Lord Lawrence, at the suggestion of Pandit Radhakisan took up the work of the search of Sanskrit manuskripts and made permanent provision for the distribution of

Rs. 24,000 annually to the different Provincial Governments to start operations in this search. The search languished in many provinces and dropped off in others. Bombay and Bengal were the only two provinces where the money was entrusted to the Local Asiatic Societies which are still continuing the search with good results. In 1898, in Madras, a proposal was actually made to utilise part of the grant for Archæological purposes. But they have since done good work in Madras and the peripatetic party has brought to light an immense quantity of Sanskrit works, peculiar to South India.

ANTIGUITY OF SHUDDHI

Next after this episode of care less loss of manuscripts is traced the history of research work done under the auspice of various societies and institutions. The compilation of Smritis and Nibandhas is praised by the Pandit as a mommental service done by the Brahman to their community and religion. These Brahman's who "are much maligned for their selfishness, bigotry, short sightedness and what not" when according to the president liberal-mind and far-seeing.

They were equally clever in absorbing all conquering races into the bosom of Hindu society in some of the most crucial turns of its history, Where are the Huns? Where are the Jattas? Where are the Sakas? Where are the Yuch-chis? They form an integral part of the Hindu society. May they yet do the same and absorbe Western and Mid-castern culture into their own!

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"Of all gifts that of Divine knowledge is the highest and the noblest."-Manu.

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WITNESS OF THE VEDAS.

LAWS OF LIFE.

By

T. L. VASWANI.

and more of the shut-in splendours of Aryan indeals and Aryan achievements. Not without reason did and Aryan achievements. Not without reason did lilgrims come from foreign lands to India in search of her reciptures and Sadhus. Not without reason did Aristotle by to Alexander that the gift he wanted from India was the gift of a yogi. Not without reason did Timocles say he wisited Italy, France and Africa but met not one man

who was either wise or happy, but that when he came India he met on the banks of the Ganges a silent man who w wise and happy and who expressed the highest philosophy life in a few beautiful words: - "God alone is steadfast." I know now that ancient Aryans were great not alone on t plane of thought and religion and art but also in the rea of action. There was Aryan influence on Egypt, Gree Babylonia, Java. It was a refined civilization the Arya had evolved. Modern age is civilized, "over civilized' as Kant saw over a century ago, is not moralized enoug Modern civilization is like the structure of Ibsen's "Mass Builder" who built a tower rising higher and higher but in t end making the architect himself dizzy and so carrying hi high only to let him perish just when he thought he sto on a pinnacle of fame. Modern civilization is perishing of i pride (ahankar) and "bhoga". In wisdom is the cure of the world's malady.

And repositories of wisdom are the Vedas. Not a "bablic of an infant people" as Max Muller called them once. Scientis built on laws of nature; Pychology is built on law of mind. Dharma or Religion must, also, be built on 'law And singers of the Vedas thave been named "Rishis" is Seers because they saw into some of the laws of the Spin and of Civilization. These laws are hinted at in the Vedas Let me, in passing, refer to a few of them.

(a) Law of Brahmacharya. The Vedas repeatedly we that in self-restraint and simple life is our salvation. Does history show that recial decay is due to luxury? Pre-Herman Lungbong, head of the! Race Biological Institute Upsala, Sweden, has recently pointed out that neither weal nor luxury? is good for civilization. Modern civilization smitten with passion for bhoga. Hence its decadence. Bette to the simple life, — is the Vedas call to the Nations.

- (b) Law of Surya Shakti: This, too, is hinted at in several places in the Vedas. There is a connection of Vedic rituals with the daily ritual of the sun. We are fortunate in this country to have a bright sun upon us. In London the climate changed so much, that I was tempted to ask them there "Have you a climate at all"? For days and days together I did not see the sun. Clouds! Rain! But I panted for a sight of the sun. At Marseilles I saw the sunrise. What a glorious sight! And I came back to India with a deeper love for the sun. Our skin is sun-tanned. Thank God for it! The sun's rays have a healing quality. The sun is a medical agent: It destroys dangerous bascilli. Education authorities in Europe have recently drawn attention to the value of sunlight baths. Not without reason did the Aryans, have open air education in ancient India. Breathing exercise in fresh air do good to the body and the mind. Vedic Aryan did not stuff themselves with heavy clothes like the moderns, but with light clothes exposed their bodies to the healing rays of the sun. By taking in the Surya Shakti and being in tune with Nature, the Aryans built up refined bodies and spiritual minds.
- (c) Law of Prayer:— The Vedas have been called a collection of prayers. These Prayers need to be classified. There are in the Vedas (1) Cosmic prayers,—prayers for rain, prayers for proper regulation of nature's elements and operations. Then there are (2) Racial prayers,—specific prayers for the health, happiness and progress of the Aryan race. Now many of us who ask for Swaraj pray to God to bless India in the Struggle? Then there are (3) Atmic prayers,—prayers for the soul's intimate communion with the Divine Spirit.

 L'Albelieve in prayer. I believe that true prayer is a creative force. And true prayer, like the ancient Aryans prayer, is

full of child-like faith. If we moderns could but be as child-ren and pray in faith to the All-Father!

(d) Law of yagna or Sacrifice. The Vedas are full of beautiful mantras bearing upon yagna or sacrifice. What could not Indian, men and women, achieve if they paid homage to this great Law of sacrifice! Sacrifice of Caste:therefore no untouchability. The only low birth is ignorance; the only 'Sudras' are the illiterates. Sacrifice of narrow nation-cults, - therefore no hate or strife in the sacred name of freedom. Sacrifice of communalism, - therefore no Hindu-Muslim conflict. The Hindu and the Muslim both belong to the one mother,-India. For India must be free not that she may dominate others but that she may serve Humanity. "Bharat Hamara" "India is ours". I have heard this, sung with great fervour and patriotic faith. Bur there is yet a higher strain—"Bharat Tumara" "India is thine" O Lord". Sing that in your hearts. Make a sacrifice of yourself at the feet of the Lord Pour yourselves into the great yagna of the Spirit. And out of the ashes of Sacrifice will rise a new India, a new Civilization, a new humanity.

SOCIAL ENGINEERING:

By

PROF. S. N. PHERWANI.

HE Mechanical engineer deals with horsepower. The social engineer deals with man-power. Every man is a generator of energy—physical as well as psychic. The physical energy in every man is directed by his psychic energy. The psychic energy in man has three main directions of flow, viz towards sex, self and society. The sublimate of the psychic energy of man takes place by directing it into socially useful channels, its degradation by its flow into socially harmful ways, with inevitably destructive reactions on the agent.

The mind energy flowing in the direction of self maintenance and self improvement, and eugenic procreation is useful socially as well as the surplus directly used for ends of social preservation and social improvement. By limitation of flow in the direction of sex and self a large amount of energy can be rendered available for social ends. Wars, riots, quarrels, and litigation are instances of mutually destructive use of human energy, while health, and education, employment and recreation and other self improvement and social welfare societies are instances of its constructive use.

Social engineering means harnessing human energy for constructive and creative ends, instead of allowing it to lie idle or to be misused in mutual cancellation. In almost every one we may discover some taste, and talent for some kind of social service and the problem of social engineering is to group men of mutually helpful tastes and talents and set them to work the kind of social service for which they have the liking and capacity, and for which there may be need.

Thus in every village, neighbourhood and city one can find several people who can be interested in the promotion of health, prevention of disease, and postponement of death, promotion of education of children, women and adults, prevention of ignorance and illiteracy, promotion of peace and prevention of discord, promotion of justice and righteousness and prevention of injustice and unrighteousness, promotion of useful employment and recreative enjoyment and prevention of unemployment and degenerative amusements. Some one is needed to induce these streamlets of socially serviceable energy to flow together effectively for promotion of social welfare.

The work of gathering together these rills of socially useful human energy can be done by progressive individuals starting and running associations according to their dominant bent, taste and talent for social service of some kind. Broadly speaking it is desirable for every town of three thousand and over, and every group of villages totalling 5000 or over, to have active unifying associations of the following kinds as I have hinted in my book on Social Efficiency.

narrowing sectarian tendencies, to seize upon the best in every system of religion and sect there off, and create mutual recognition, respect and tolerance. Such an association would stimulate sympathetic and comparative study of different religious systems, always emphasising that just as there is and can be only one kind of health for all races and regions, so psychic health for human beings is and can be only one though different systems have been devised in various times and climes, races and regions for attaining it, and that every system is worthy of respect only so farms it produces highest human nobility among its adherents. Such an association should stimulate various bodies to eyear, and conserve highest human ideals of character. Towards

this unification and purification of ideals, a character development association might appeal more strongly to some ardent natures and they may work in that direction.

- 2. A University association, with a central educational Library, laboratory, Museum, and a common meeting centre for use of several associations for increasing special intellectual stimuli, and facilities and with this an educational association for recruiting and training an army of paid and honorary teachers, for diffusion of educational opportunity so as to achieve the ideal of universal maximum of education.
- 3. An economic association, for provision of food, shelter and clothing, for surveying, conserving and developing in the interests of human beings, the material resources as for as they can be developed by the well directed labour of the population,
- 4. A social reform association, to educate all in the code of justice as between classes and sexes, to do away with iniquitous marriage customs such as child marriages, unequal marriages, enfored widowhood, or ruinous systems of detileti or exchange of ceremonial presents etc, denial of education or property rights to women, and untouchability, and unfair treatment of depressed and suppressed classes in short to educate all to a reverence for and a fair treatment of all human units irrespective of age, sex, caste, class, creed or colour. A regulation of fairs, fasts and festivals, and domestic and national ceremonials so as to be productive of the greatest good at the minimum of cost.
- 5. A health association for promoting healthy habits, preventing and curing prevalent diseases, by natural means of hygienic mode of living or minimum use of drugs preferably local and local medical aid as far as possible, or importing of an improving element from outside.
 - 6. An art association for the creation, conservation, accu-

mulation and distribution of works of art and ways of innocent and healthy enjoyment.

7. A political association, for studying how to protect the community from antagonisms of interest within the community and outside it. Such an association may have an arbitration board for minimizing and settlement of internal differences, and send its representatives in a scheme of national defence. Such associations may also aim at training socially minded workers just as the Servants of India society or the Servants of the people society is doing and supplying socially minded trained hands for the conduct of municipal and local boards services in the true interests of the greatest good of the greatest number at the lowest cost, thus reducing the costliness of governmental machinery.

Such associations would provide opportunities for cultural contacts, and would through their surveys lead to intelligent nature contacts. They might thus aid in solving the problem of ample material production, of reducing unemployment, of creation of favourable opportunities and of environment for the discovery use and development of the available men of genius, about ten men out of every five thousard. Through these voluntary, associations we may be able to collect and harness socially available energy for the rational improvement of our country so low in vital, economic, political, educational, artistic and religious efficiency. Workers are wanted to work willingly, and systematically, in all these directions and great indeed will be their reward

TULSI DAS'S RAMAYAN

(VIEWED FROM DIFFERENT ANGLES OF VISION AND ITS LITERARY STUDY JUSTIFIED).

BY

(RAJ BAHADUR LAMGORA, M. A., L. L. B.,)

Ι

During recent years, specially ever since the 3rd centenary of our moet's death, his popularity among his own countrymen as well as camong other nations is on the increase. In the recent publication, Linguistic survey of India, Sir George Grierson. estimating "his influence at the present day", calls him "One of the half-a dozen writers of Asia". My aim in writing this series of articles is to show that even this estimate is partial, because Tulsi's Ramayan contains those universal elements of poetical merits as well as spiritual and moral ideas which certainly give its author a right to be numbered among those immortals, who belong to all the world, regardless of the limits of time or geographical boundaries. This is why I confine myself to the literary criticism of the book, taking into account only those universal elements of morality which know no division of country, race or creed. From this angle of vision, "looking back through the vista of centuries, we see his noble figure standing in its own pure light as the guide and saviour of Hindustan" as Sir George Grierson puts it. "Half a century ago", says he "an old missionary said to me that no one could hope to understand the natives of Upper India, till he had mastered every line that Tulsi Das had written, I have since learnt to know how right he was", Principal Sheshadri rightly appeals to the admirers of Tulsi to help the present revival of Tulsi Das in such a way as to win the appreciation of the people of other lands speaking other languages. Lala Lajpat Rai's famous book, Unhappy India, the swan song of the great patriot who lived and died for his mother country, quotes Professor Thomson of a British University at length to refute the filthy report of that American "drain-Inspector," concerning the want of. culture of the Indian Masses. In support of his emphatic denial, the learned professor says that Tulsi's Ramayan, "which is a singularly noble book" ecstatic fortnight of autumn". Thrils of joy, and interchanges of storm and calm of feelings that pass through the masses as scenes after scenes are enacted during Dashehra performances are so well known that a mere mention of them is sufficient to say that the professor is literally correct. It reminds us of what Mr. Grierson says in the introduction of his translation of the Ramayan: "the book is in every one's hands, from the court to the cottage, and is read and heard and appreciated alike by every class of the Hindu community, whether high or low, rich or poor, young or old".

I am therefore placing before the English knowing public what I wrote some years ago in the Madhuri of Lucknow for the benefit of my brethren who know Hindi only. I emphasise the importance of the literary study of the book particularly in order to avoid sectarian differences which sometimes keep us aloof from the book and its cultural influence, otherwise I myself am a humble devotee of Ram.

It is a proof of our denationalized mentality that though in reading Milton nobody in England even at the present day belittles the importance of the great Epic "organ voice of England" because there are astronomical mistakes or biological untruths or even historical anachronisms in his Works. We, "superior persons", instead of sucking the poetic, spiritual moral honey out of the lotus of Tulsi, try to tear into shreds its beautiful petals because he mentions a tailed Hanuman, a Kumbhkaran of Fabu lous dimensions and so on and so forth.

TI

Just before the 3rd centenary of the great poet, I tried to discuss the position of Tulsi Das in the world literature, in the last two articles contributed to the Prabha of Cawnpore. Therein I tried to prove that in the principles of literary and poetic composition, particularly in the artistic pattern of Ramayan (leaving out the introductory part of Balkand, and the last portion of Uttarkand, which are prologues and epilogues of the Work) lies the solution for the artistic difficulties of the present literary world. The Shakespearian ideal of "holding miror to nature" might have done an undoubted benefit to the literary world of Europe in helping it to do away with the artificial mechanism of poetic composition as well as the rigidity of the dog as-

tic mortality of the middle ages, but it encouraged an idolatrous worship of undisciplined nature under the outwardly charming name of "Romanticism".

The logical consequences in the shape of the blood-red French revolution, the personification of "Nature, red with tooth and claws" in politics on the one hand, and on the other, the grim doctrine of the sutterly selfish Economic-Man of John Stuart Mill in economics, culminating in the Malthusian doctrine of shooting an old man when he is molonger economically useful, though never meant by the great immortal Shakespeare, could not be avoided. The impersonality of Shakespearian proetry leaves us without a guide in the wilderness of thoughts, feelings passions, and ideals so conflicting that a man knows not his way out sunless he has his own learning or culture or instinct to guide him.

There are some indications, but they are not definite and certain. The risks of loosing ones way are certainly there. Tulsi is present with rus all along and though, with his true dramatic instinct he leaves the deve-Mopment of the plot to the actions and words of the personalities dealt with, just like the Greek chorus, he comes to us at important critical junctures and in brief comments helps us to find our way through critical complexities. But he does not there yield to the temptation of lengthy comments that make the reading of Bernard Shaw's dramas sometimes ttedious. Moreover he has on the horizon of his stage two or three couples of spiritual personalities like Shiva and Parbati and Kagbhashund and Carud to unravel the mystries of spiritual play behind the external sscenes of man and nature. We thus have an idea, not a mere guess of the Divinity that shapes "our ends" however "rough hewn" they may the by the finite humanity of our actions thoughts and ideals. How simillar to Bernard Shaw's are the scenes of super-natural beings in the Ramayan, who are governing human affairs from behind the scene !

But then there is a danger of going to another extreme. Let us see thow Tulsi avoids it. Certainly if the evils of the world and our difficulties are not depicted in art and if the poetic flight of imaginations carries us vertically so much above our mundane world as to loose our such with the kindly earth, we are not benefitted thereby. This is my we read Milton and Spencer only as duty, while we read "the native

wood notes wild " of Shakespear as pleasure. This is why Tulsi avoids extremes and puts his ideals as "बरणें रघुवर विमल यश, जो दायक फल चार" (I describe the pure life-story of Ram which will help you in gaining the fourfold reward). Not only Dharm (righteous duty) and Moksha (a sort of blissful Nirvan) can be attained thereby, but you can achieve success in this world of मर्प (economic gain) and काम (fulfilment of desires). This is why I say that Tulsi has linked Heaven and Earth together (ज़मीन ग्रासमान के कुलावे मिलाये हैं) Here Tulsi has succeeded in mingling together the ideals of Dramatic and Epic poetry in a way which even Milton and Spencer could not do. Nay, they even abandoned the efforts after attempting a scene or two. Shakespeare never consciously attempted it but to a certain extent he vaguely touches the threshold of the Divine in Hamlet, Tempest and elsewhere. In the mingling of the ideals of humanity too Tulsi has achieved wonderful success, and the Sannyasi's ideals of त्याग (giving up action or sacrifice) and the कर्म योग (philosophy of action) have been so beautifully linked that the whole book assumes the shape of the artistically poetic "iconography" of Lord Krishna's immortal discourse of Gita. In short ज्ञान (knowledge) भक्ति (Devotee) and निष्काम कर्म (selfless action) are there like the confluence of the three sacred rivers at Prayag. As regards the poetic pattern, while combining the analytic method of the novel and the directness of the drama, Tulsi avoids the prolixity of the one and the artificial narrow-ness of the structure of the other and solves the difficulty of our literary expression according to the best literary critics is the main cause of the uncertainly of modern literary ideal or its future aim.

Let me congratulate those universities who have given a place to Hindi literature in their courses of study. I thank the Nagri Pracharini Sabha of Benares, which has given a place to my humble literary criticism of a few lines of Ramayan in the 3rd of the memorial volumes of Tulsi's works issued on the occasion of the 3rd Centenary.

(a) But the present article is an attempt to meet a point raised by our revered Malvya Jee at the time of that aforesaid centenary. He said that to study Ramayan as a pure piece of poetical composition is to degrade the position of the book. Let me admit, at the very start, much more so because personally I too agree with our great leader that

Tulsi Das wanted to give us not mere poetry, but a book for which he claims.

कल युग तरन उपाय न कोई। राम भजन रामायण दोई॥

(There is no other way to overcome the difficulties of this Iron age of Kali but the study of Ramayan and the singing of Ram's name and songs). But a great man's works can be studied from various view points. Because, as Tagore, has it, a poet is like a flute only, while the woice that comes through it in beautiful modulations is the voice of Etermity. According to the time and clime of interpretation people take warious meanings out of it. Verily;

"This little flute of a read, thou hast carreid over hills and dales, and hast breathed through it melodies eternally new. At the immortal touch of thy hands, my little heart loses its limits in joy and gives birth to utterances ineffable"—Gitanjali. Mahatama Ghandhi is considered the greatest man of the world, so far as spirituality is concerned. He also says:—

"Nothing elates as the music of Gita and the Ramayan of Tulsi Das". Is this testimoney not sufficient to prove that "the melodies" of Tulsi "are" even in the 20th centuary "eternally new?" In his 21 days fast he gave expression to his devotional attitude of faith in God's power and his own humility in the words of a song of Tulsi for no other words could adequately describe it.

(b) As an essence of the Vedas and Shastras, I do not know Sanskrit, but even a cursory view of an edition of Ramayan published by Babu Rang Bahadur Singh of Rae Bareli, placing the parallel passages of aforesaid books side by side with Tulsi's lines will satisfy any one as to how far our poet has succeeded in giving the essence thereof in a beautiful poetic form in Hindi. Tulsi's very aim was to give to the Hindi world the choicest thoughts of Sanskrit Literature.

(c) Political ideals

Our great and revered Malviya himself beautifuly reviewed the Ramayan in this light on the aforesaid occasion and pointed out that the surest basis of political freedom must be internal freedom. Let us live, like Tulsi, in Ram Raj mentally first. 'Is it not wonderful, said he;

that Tulsi refers to no contemporary events, showing that he was verily living in Ram Raj'? What a great ideal of real "Equality" is there that one and the same silken string of love binds Ram, not only with his family but with Kol, Kirart, Bhil, Nishad, Vanars and even

Vibhishan, the younger brother of Ravan. This is the unity which can lift a nation and win for it a victory against even the wonderfully organised materialism of physical force arrayed against it. Each knew its place and contributed towards the great achievement. Even Lala Har Dayal in his article published in the Prabha maintains that Tulsi Das's Ramayan is the only book which he can call national in the past literature of Hindi.

(d) The uplift of the sub-merged classes.

While offering his tribute of faith, which he called his बहाञ्चलि (how beautifully put!) to the memory of the great poet, Swami Shradhanand appealed for the reception of the aforesaid classes in the same lovely embrace in which Ram received Nishad and other people of the forest named He related in detail the story of how his father even as a police sub-Inspector, every evening read Ramayan not privately for his own benifit but in villages to his little village audiences, when he was there in connection with investigation duties. In one such evening discourses, even a criminal was so touched that he confessed his crime of murder with tears in his eyes and though dissuaded by him not to make a confession which may cost him his life, he persisted in making the same and said, "It is better to bear the penalty of law than to go condemned spiritually to Hell." He thus supported his view that the book should be utilized in the uplifting of the criminal tribes and the Jail birds. language is so simple so powerful and so beautiful, said he, 'that the effect is irresistible.

(e) Satyagrah :-

Have you not seen the picture of Hanoman bound, standing before Ravan, so much in vogue during the days of the non-co-operation movement?

Below Hanoman was printed the word "Satyagrahi" and the motto:-

मोहिं न कछु बांधे कर लाना, कीन्ह चहीं निज प्रभु कर काजा।

Really such an ideal of sacrifice as knows no shame or self and stands in simple grandeur of sacrifice before the power of physical force is the foundation of this pure movement of Satyagrah.

(f) Hindu Imperial idealism.

Ram wins his victory over Bali and Ravan, but hands over their respect iive kingdoms to their respective younger brothers Suggriva and Bibhishan. Not the slightest trace of the policy of annexation is there. In the administration of Ayodhya and in the conferences at Chitrakut we have constant consultations of सचिव, मन्त्री (ministers) महाजन (Councellors of sstate) पञ्च (people of the assembly) and गुर or पुरोधा (the spiritual guide of the state). But in studying the political side of Ramayan, we must memember that the book is not a treatise on politics, but a work of art, sand hence we have suggestions and not details. The main cause of Ravan's failure is that in his court, honest and loyal ministers were powerlless and he looked towards their frank advice with sheer contempt. This iis why Malwant and Vibhishan leave him. While writing to-day, the 125th of December 1928 another analogy suggests itself to me and I must place it before my sympathetic readers. Owing to the unfortunate tillness of our gracious Emperor a council of regency; as it were, is working in England in his place. In similiar situation at Ayodhya, in Ram's absence, the state affairs were managed by Bharat in consultation with Maharani Kaushalya, the spiritual guide Maharaj Bashishta and Sumanta the Prime-minister. How similiar are the arrangements? How refined, sincere and elevated are the discussions of various conferences at Chitrakut?

Even the recreations of the two camps of Ram and Ravana are so beautifully depicted that they empitomise the contrasted ideals. While Ram, reclining with cheerfully calm dignity of naturalness surrounded by people who love him and hence enter into the beautiful poetic discussion of the origin of the black spot in the disc of the moon, Ravan is taking part in the noisy carnival of wine and blisterous music similiar to the "carouse" in the state of Denmark as depicted in Hamlet. Who does not feel that there is "something rotten in the state" of Lanka.

(g) The Essence of Hindu Civilization.

At the very start of this series of articles, I have pointed out that my

studies are mainly literary, but, as there is a danger of belittling the moral grandeour of the great book in such literary study as pointed out by our revered leader, Malviya Ji. I may be excused if I discuss the moral ideals of the book in detailed here. I choose the words of Rama himself, in which he puts these ideals in a nutshell to relieve the anxities of a sympathic ally Vibhishan, whose heart shook with fear and uncertainly when he saw Rama chariotless standing against the organised power of Ravan with all his equipments of war. Such a contrast indeed! Who shall meet with victory! Tagore paints at one place the blood-red picture of Western nationalism in his book (Nationalisation):—

He therefore calls the League of Nations a league of robbers unless and until it brings into action the libral professions so much advertised. Is it not a terrible description? Is the week certainly to go to the wall? Will humanity be forced to cry?:—

I found Him in the shining of the stars,
I marked Him in the flowering of his fields,
But in His ways with men I found Him not.

No, The law of action and reaction is as acurate in its working as the law of gravitation. Tagore therefore calls the European war, a war of retribution. For says he,

"In this war the death throes of the nation have commenced. Suddenly all its mechanisim going mad, it has begun the dance of furious shattering its own limbs, scattering them into dust". But in the end has

draws a hopeful conclusion and says:-

"And we can still cherish the hope that when power becomes ashaimed to occupy its throne and is ready to make way for love, when the
imorning comes for cleansing the blood-stained steps of the nation along
the highroad of humanity, we shall be called upon to bring our own
wessel of sacred water (from Eastern spiritualism)—the water of worsship—to sweeten the history of man into purity and with its sprinklling make the trampled dust of centuries blessed with fruitfulness".

The fears and doubts of Vibhishan were similiar, though not expressed in such details, and words that breathed confidence and hope were unttered by Ram who epitomised in them all the essentials of iinternal freedom which cannot but find its manifestations in the extermal freedom and victory, as evidenced by the establishment of Ram-Raj with the peace of love within and the peace of cordial alliances without its borders.

The signs are favourable and people are veering round to our viewpoint. The Leader of the 27th Dec. 1928, devotes its leading article to "Asia and Europe" and gives us therein extracts from the article of Prince A Labanov Rostovsky. How encouraging it is that the prince urges that Europe "must acknowledge whole-heartedly the spiritual riches of Asia, not as a museum curiosity but as real living values to be absorbed into her own civilization." "There is no explanation but narrow-mindedness" as to why the great writers of the East should not be studied as generally as the Roman and Greek classics. It is with a similar hope of inviting the attention of the wide English-knowing literary world towards the writing of one who is even according to Sir George Grierson, "One of half a dozen great writers of Asia" that this series of articles has been begun. Why should we in solving literary, moral and spiritual problems foresake the contribution of the greatest continent which has supplied spiritual inspiration to the whole world.

Lord Ram says :-

शौरज धीर जाहि रथ चाँका । सत्य शील दृढ़ ध्वजा पताका ॥

(Hearken, friend, a conqueror has a different kind of chariot. Manlimer and courage are his chariot wheels; unflinching truthfulness and gentleness his banners and standards, (N. B. The translation of this and other lines is adopted from Mr. Growse's translation, of course, with necessary modification).

What a grand ideal! Be brave and manly but in marching forward have for your banners सत्य गोल दूड. If a nation marches under such a flag, "the thrill of terror" will disappear and its civilizing influence will be accepted as readily as the peoples of the forest did in the case of Ram. We have become so much accustomed to flags with external signs that a flag bearing the motte, 'सत्य गोल दूढ़' may not appeal to us. But if we are to give up the carnivorous habits of preying on weaker nations, we must take courage in both hands and abandon all symbols of lions, wolves, snakes and so on. If we want the kingdom of Heaven on Earth, i. e., Ram Raj, let us accept the flag, symbolizing the same. Though a humble literary student, I venture to appeal to my own national leaders to reconsider the question of the national flag. The three colours of the present national flag itself suggest division and separation and the spinning wheel too cannot serve us for all time. But this flag can serve us for ever and ever.

सत्य supplies an ideal to our mind and spirit and शीन to our heart and this couple covers all that is best in human nature. But mark the adjective दूड़. This means a firm resolve to keep the two qualities in proper balance. Let us not be fanatics for truth but have gentleness as well. The experience of world history tells us that much more bloodshed has taken place in the name of truth than for anything else. But then too much gentleness is also a defect" कमहुं सुधाइह ते बहुदोषु May I venture to appeal to Mahatma Gandhi to take a note of this couple of words and make his ideal not only सत्याग्रह but सत्यग्रीचाग्रह. He will not then require the qualifying phrase "non-violent", which is after all a negative word and dwindles into insignificance before the comprehensive word शीन. Do you notice what a sublime ideal is placed before us by Tulsi Das? If we require some external symbols for the flag, let us have the rose-colour for the word शीन (the colour of the heart) and the white colour already universally recognized symbol of चन्य।

बल विवेक दम परहित घोडे। चमा दया समता रज जोडे॥

(Strength, discretion, self-control and benevolence his horses, with mercy, charity, and equality (equanimity) to yoke them together.

The ideal contained in this and other lines is so comprehensive that a destailed study will require volumes and hence I confine my criticism to mily a few ideas. We notice that in this ideal, strength, courage and manliness are not discarded but only modified and kept under control with the help of discretion, self-control and benevolence. A friend of mine cutt the whole thing very tersely "Mohammadanism emphasizes love of mee's co-religionist, Christianity that of one's neighbour but it is our eliigion which puts so much stress on ut turnit." I think, to a great extent e was right.

Now Europe pride; so much on the trio of words: Liberty (स्वन्त्रवा) Equality (सनता) and Fraternity (सन्भाव). You notice here that Tulsi also gives us a trio चना, द्या, समना. Let us see which is the better of the two. Now समना is common. But the whole organisation of Aryan society shows that it has had no faith in indiscriminate equality because God, and nature never mean it. So long as differences in temperament, habits and attainments exist, division is natural and inevitable.

What country is there which knows no division? The essensial: theerefore is our feeling of basic oneness and not external equality. Ewen Lenin could not maintain his rigid equality for more than one year and had to legalize a sort of modified law of property, or else all initiative would have disappeared. Hindu socialism was therefore based on दाना (Charity) as will be shown later. Let Brahmins give knowledge, Ksh. riiyas protection, Vaishyas money and Shudras service to society and a weell balanced organisation you have, knit together by charity and love. No need then, of communistic doctrines of depriving others of their well earned money, and no fear of capitalism swallowing the product of povertynidden labour. It is why instead of Liberty we have war and cur. Aih! people forget that Liberty implies a previous state of bondage, to break which this word was chosen in France. A blood-red word meaning "Break this chain and that chain and so on." It has had its dlance of furies. Labour trying to crush capital under its cover, and rule cutting their rulers like grass with guillotines under its shadow! terrible word indeed! Ram too never feared to shed blood when necessary, but was ready to treat those that had offended him with चमा. Then what should be our feeling and motive of action hose that lies below us. Surely not "liberty but द्या. Poor "fraternity" is, according to Tagore, used in Europe to band people together as gangs of robbers. The significance of fraternity is moreover included in meaning of the word "वमना" (equality) and a separate word for it is superflous. Maork one thing more and, I shall proceed further. All these words are included in the word भीच and hence though they are given here by Tulsi as helps to yoke the horses or our feelings together, the flag bears'only the words " सन्य भीच दृद". If our relationship with others is governed by this comprehensive phrase, need of all artificial equality will disappear. Professor Habib of Aligarh wrote, sometime ago, on the basis of historian Albaruni's testimony, that owing to this linking together of love, the equality of Mohammadan society did not win that fascinating approval in India as it did in Persia and elsewhere.

र्द्श अजन सारकी सुजाना । बिरत चर्म रुम्बोध कृपाना ॥

(Prayer to the Great Lord his unerring charioteer, continence his shield and contentment his sword).

Even just recently Mahatma Gandhi pointed out that lying is studied as an art in Europe. Why? Simply because notwithstanding lip profession, people do not believe in God. Falsehood is the greatest blasphemy, and devotion to the Lord of Universe the surest guide.

Mad rush for wealth and power with its increasing thirst for more is opening the eyes of the world to the ideal of contentment wherein lies real happiness. But remember that it does not mean want of effort but simply receiving with gratefulness what "Sacred love" offers as reward for our endeavour,

दान परशु बुधि शक्ति प्रचंडा। बर विज्ञान कठिन कोदंडा ॥

(Charity his axe, disciplined intuition his mighty spear, perfect science his stout bow).

shown above. Even a high-placed missionary sometimes ago wrote that even though charity is misguided, it is wonderful that in such a big country as India poverty needs no work-houses and widows, orphans, that

blind and the decripit are supported without any law or compulsion. My appeal to my countrymen is therefore to reform and not to destroy. "Verily by giving away thou shalt get."

वर विज्ञान (Science), too has and must have a place in our civilization as the bow from whence all our gentle arrows are to be shot.

श्रमल ग्रचल मन तोर्णं समाना, संयम नियम शिलीमुख नाना। कवच ग्राबेध्य विप्र पद पूजा, यहि सम विजय उपाय न दूजा। सखा धर्म मम ग्रस रथ जाके, जीतन कहं न कतहुं रिपु ताके।

His pure and constant soul stands for a quiver, his principles of persomal purity and social righteousness for a sheaf of arrows and reverence too Brahmins is his impenetrable coat of mail. There is no equipment for victory that can be compared to this, nor is here any enemy, my ffriend, who can conquer the man who takes his stand on the chariot of IDharm (righteous duty) I select only one idea for comment out of A modern Indian under the dazzling influence of Western iideals begins to attribute worship of Brahmannas to Tulsi. But with Ruskin I agree when he says that we should not transfer our narrowmess to great men. Yes, you can differ, but pause before taking any trash view. Is there any nation who does not worship something or other? America worships the dollar. England worships talk and diplomacy much more even than armament, for what else does Parliament mean but a house of talk? Sir Fredrick Harrison confessed in his last book that men of Catholic views have no place in the British constitution. So did Lala Lajpat Rai complain in the People some years ago. What harm then, if we worship the ideal of grand selfless spirituality? The address given by the Gurukul of Kangri to either Lord Meston or Lord Hardinge (I do not distinctly remember which) put the matter tersely and after enumerating the, essential qualities of Brahmans described them as "Such servants of humanity, technically called Brahmins". Verily they forsake the world to follow the Lord. We are happy that even now Swami Dayanand Saraswati, Swami Ram Tirath, Swami Vivekanand and, last though not least, Mahatma Gandhi place the same ideal before the world and win our reverence for it. Earn money, build empires, and conquer and subdue nature by all means. Establish Parliamentary Government, if you like, but, for God's sake, do not forget Bashist, Gautum, Kanad and their present prototypes, however inferior to them. Before picking holes in others coats, consider howmuch below your own Varna ideal you are. Be true Indians and not mere "half-laked Englishmen". Kangri Gurukula does even to-day produce such Indians and it is why it received the congratulations of Ramsay Macdonald, whose phrase: "half-baked Englishmen", I have borrowed from his speech in that institution. Even Lord Meston admitted that the Indian Educational ideal needs modification on the lines for which the institution stands.

(h) From the historical view-point:—

There is no doubt about the fact that Tulsi Das's Ramayan is not accepted as a book of history in the literal sense of the word. But from the real historic point of view, which does not care so much about the accuracy of dates and description, but places before us a vivid picture of the past, rebuilding it in our imagination for our inspiration and guidance, the book has had wonderful potency. This is why it has taken such an important part in the Hindu renaissance. Once a question was put to Duke of Wellington, that World's Victor's victor who combined statesmanship with military genius (a rare combination indeed!) as to how much history of England he had studied. "Only as much as can be learnt from the dramas of Shakespeare' was the reply. What more patriotic inspiration can one wish to have for England than is to be got in the Shakespear an historical dramas in particular and in others in general? From this point of view, Ramayan accomplishes much that can be expected from any inspiring description of the past. Let us not quarrel too much over the questions, whether General Hanuman had a tail or not or whether Kumbh Karan's dimensions are correctly described. Let us leave these questions to the specialists of History and Biology, though only as a matter of suggestion, I will request my readers to study Bernard Shaw's drama, Back to Mathusellas and Canon Doyl's novel 'The Last World' both based consciously on scientific imagination, before hurriedly passing the judgment that all is mere fiction. Let us take a lesson from other peoples here. Who does not know that very few people believe in the literal truth of the Concrete Heaven and Hell described by Milton. The theory of spheres enveloping the Earth like shells of onion and producing a grand symphomy as they move in a dance round her is no longer accepted as good astronomy. Ev

Shakespeare's dramas are full of anachronisms and other inaccuracies, if we make an analytic scientific study thereof. But Paradise Lost is even now considered as elevating as before, and Hamlet holds the field as one of the finest productes of world's poetry even now. What are mere dates and descriptions of battles before such inspiring tales? It is from this viewpoint that even an extremist like Lala Hardayal greatfully acknowledges the National value of this immortal work. Nay, so for as I remember, he refused to part with this book in exchange for an Empire in the same spirit in which Carlyle refused to barter Shakespeare in exchange for worldly possessions however great.

(i) From the philosophical standpoint.

The book is unique even from this point of view. My friend Professor Mahajot Sahai of one of the best colleges of the Punjab university, who has proceeded to Europe to study more of western philosophy, is a great admirer of Tulsi, for he says that none has so beautifully enunciated the salient points of philosophy as our immortal Tulsi has done. Art and philosophy are beautifully wedded together. For example he had on his lips the following stanze which in a gentle silvery tone he would go on singing,

जान सकहु ते जानहु निर्मुण सगुण स्वरूप। मम हृद पंकज भृङ्ग इव बनहु राम नर रूप॥

He would say that there is no more convincing and beautiful enunciation of the conception of a personal God and His incarnation anywhere else. As regards the minute study of human feelings, this series of articles is itself an attempt to show that even the minutest details have not escaped the poet's accurate observation and delicate poetic expression.

(j) Conclusion.

The above discussion must have made it clear that I never hold that the Ramayan is merely a book of poetry which is to be studied from a literary point of view only. I whole-heartedly support our revered Malaviya Ji so for as he means that to get entangled in the intricacies of prosody and its techanilities of figures of speech etc. is a great mistake. But I do assert, on the other hand, with Ruskin that every great book should be critically studied "word by word, nay letter by letter," as I have already pointed out in the first article of this series published in April 1928. For it is only when a literary expert penetrates into the central thoughts as

expressed by a word in its particular place in a piece of composition that we can differentiate between a genuine article and its imitation. We must remember that though we have a right to great writer it is our duty first to from a out what he means and not what we wish him to mean. Then it must also not be forgotten that it is not every X, Y or Z who has a right to differ. The capital isolated "I" should not be allowed to prevail in season and out of season. This is why I appeal to and invite the literary world to come and suck out pure honey out of the flowers of Tulsi; and not only to taste its unequalled sweetness, but to use it as a remedy for our individual, social, national and even political ills. Tulsi belongs to the whole world and let us not hide his light in a hushel. Ruskin rightly says that it is better to know 10 pages of a great book with minuteness than to read the whole Liberary of the British Museum. It is in the hope that such a literary minute study will be encouraged thereby that I venture to analyse the literary beauties of Tulsi's lines. Correct appreciation and appraisement of every word is essential for the correct understanding of the author's meaning, for otherwise we are apt to be misled. "For" says Socraties to Crito "Dear Crito you must know that to use words wrongly is not only a fault in itself, it also creates evil in the soul". And do we not see what wrong conceptions are prevalent even concerning such important words as 'liberty,' 'slavery' and 'religion'! Western people have learnt the importance of literary study and draw inspiring conclusions from their study of Milton, Shakespeare and Goethe. Why should we not take a leaf out of their book and show to the world that Tulsi too is a rightful claiment to a place of honour in this literary Commonwealth which should know no limitations of time, space, colour, creed or race.

[N. B. It will be of interest, from the point of view of development of thought, to inform the readers that this article was, in its original shape finished on the 14th of January 1925, it was given its final shape in Hindi for publication in the Madhuri with the help of my co-worker Mr. Sehra sometime in 1926. in which year it appeared in that journel. I am giving the purport of the same with additions and alterations now during the Christmas of 1928.]

THE RIDDLE OF LIFE

BY

PRINCESS KARADJA

HE purpose of our brief existence on earth is bound to elude us if we hold ego-centric views of life. The ultraiindividualistic tendencies of our age have obscured our menttal horizon and the world seems to be drifting towards the
lhabits of the jungle. It is easy to detect the cause of this
imoral retrogression: the ideals of yesterday fail to grip the
inations to-day. Food for adults is needed and no longer milk
for babes!

Humanity has definitely rejected old Calvinistic conceptions: we no longer believe that the Creator elected certain individuals prior to birth, in order to bestow on them undeserved bliss, but permits the vast majority of His children to drift to hopeless perdition.

Modern thought claims Justice from the Supreme! The notion of posthumous honours heaped on sanctimonious souls, who have booked celestial thrones and have paid for them with meritorious deeds, fills us with weary disgust. We decline to be puppets, transferred after death to some readymade Heaven for which we are in no way fitted. We claim to mould our own destiny and in despair we concoct freak-religions, and try to fill our empty souls with the offal of dead creeds.

All nations which lack spiritual vision are doomed to perish!

How can men be expected to play a joyous part in the great cosmic drama if they fail to grasp the sublime plot?

The Truth is very simple: the object of life is Not individual salvation but Universal Redemption. We are not intended to be plucked like brands out of a fire but to assist in the execution of a vast scheme. Humanity forms an exceedingly complicated piece of machinery. What is the use of screws and bolts and knuts if they are not properly assembled? They are only fit to be scrapped! There is no such thing as "splendid isolation" for a cog-wheel! Harmonious co-operation is the secret of the Universe: the molecules and solar systems are linked together through definite laws of relationship.

Transgression of these Laws entails destruction.

The chief Law is Love. It is the great central pivot round which all things revolve. God granted us free-will and when our will is curbed and polarized so as to respond fully to the Divine Will, then we acquire "the glorious liberty of the children of God".

That is the true purpose of life!

We are meant to be pioneers, ever extending the boundaries of the Kingdom, the Kingdom of Peace and Truth and Righteousness, the Kingdom of perfect Joy.

We were never intended by providence to be detached units, fighting each other in a desperate struggle for daily bread or superfluous luxuries. The wealth of Rockfeller and the fame of Napoleon are inadequate assets for Eternity. Gold has no more intrinsic value than pebbles on the beach and if we waste our precious time in eager pursuit of evanescent things, then we shall ultimately join the vast army of spiritual paupers.

No caterpillar is intended to monopolize a whole cabbage to the detriment of its starving fellow-grubs; the purpose of its existence is to grow wings.

The key to the riddle of life is - Evolution!

This scientific fact has now obtained universal recognition. We look back and realise that man has ascended from primitive forms to his present stage of remarkable mental powers. If we attempt to look forward and up

ward, then we must notice with dismay, how very far we yet are from the final goal-Christhood!

Our growth has been lop-sided; intellectual development its far ahead of moral and spiritual attainments. Hence the terrible disharmony of our present civilization. Contimual transgression of the command: "Thou shalt Wot kill!" is bound to result in dire calamities. Entire mations will be swept away and modern capitals will share the fate of Troy and Carthage.

There can be no "War to end war"! Hatred can only wanish through love murmuring: "Lo,I am here!"

The whirlwind will disperse the chaff, but the wheat is indestructable and the field is slowly being prepared for a glorious crop.

This sad earth, the theatre of millenial defeats, will ultimately become a scene of Divine Victory. A race of Super-men, having permanent vehicles for the indwelling Christ-principle will emerge and will inhabit restored Eden.

And the "Voice of the Lord God" will once more be perceived in the ineffable silence.

THE "RANGILA RASUL" EPISODE

PT. CHAMUPATI. M. A.

"Rangila Rasul" is now happily a past episode. If we have now chosen to dwell on it in brief, it is because the passions have now subsided, and a calm philosophic view can be taken of the unfortunate situation. Possibly a lesson may be derived from the whole course of events, which may have a happy reformative effect on our future history. We own we do sympathize in this affair with the Hindu. We think he is the aggrieved party. The last blow was struck by the Muhammadan. The so-called aggression in publishing that unhappy tract which gave its name to the whole affair was in our opinion no aggression. We place the case of the Hindu before the Muhammadan to examine it in the light not of the new act, which has been added to the I.P.C. as a result of his agitation, but in that of his own cool, now sobered, judgment. In the moment of excitement against Rajpal has he not done grave injustice to his own Prophet, who like all other Prophets and Saints should be criticism-proof! The latter stand on their own character. Any special pleading or fanatic agitation on the part of their followers to make them respectable in the eyes of the world, detracts from their merit instead of adding to it. Let us, however, recount the story, and leave it to the reader to form his own judgment.

"Rangila Rasul" was the name of a pamphlet published by Mahashaya Rajpal, a bookseller of Lahore. As the Government Advocate in the course of Mr. Rajpal's trial in the Lahore High Court, stated in the course of his elucidation of Sec. 153 A, I. P. C. which, he said, was applicable to this pamphlet, it was at worst a 'satire' on the household life of Muhammad. His polygamous marriages, the grave disparity between his

consort of an adopted son who was discovered by him just on that occasion, his keeping concubines—these features of his life were made the subject of a little telling criticism in that booklet. The deplorable results of all these what the author thought were laxities in the life of the Prophet were pointed out and moralised upon. The life of the Prophet was in this respect shown to be full of lessons instead of being an example to other men. This in short was the substance of that now historic treatise which the Muslim in his super-sensitiveness came to regard—undeservedly, as we think—as his bugbear.

It was in May 1924 that this booklet first tthe light of day. In a few days the first edition was texhausted. The Muhammadans took no notice of it, as ere that they had been used to very strong criticism of their religion and its 'Holy Prophet.' To Mahatma Gandhi belongs the credit for giving the book an importance which it otherwise could never have acquired. In Young India for June 19, 1924 appeared an adverse note on it. This was made the basis of a resolution to condemn the book in the course of a meeting held at Lahore for some other purpose. Syed Habib who presided at this meeting was later summoned as a witness in the case instituted against M. Rajpal. He admitted that prior to the adoption under his presidency of the resolution referred to above he had no knowledge of the treatise in question. And Syed Habib is editor of a Muslim daily!

The case against M. Rajpal was filed the same month. It dragged on for about three years. The hearing which took place in three courts in succession was marked by no agitation at all among Muhammadans. The only demonstration which the latter made was on the occasion of the evidence of a Maulana of Delhi, who was expected to cite authorities from Islamic

'Rangila Rasul'. The initial court sentenced Rajpal to a year and a half's rigorous imprisonment and a fine of Rs 1000. The session court, to which appeal was made, reduced the period of imprisonment to six months. Revision was, however, accepted against this sentence too in the High Court, which acquitted the accused.

M. Rajpal is by nature peace-loving. In response to the very first protest against his book in the meeting we have refered to, he gave up his idea of bringing out a second edition. And now that even law entitled him to re-publish the book he refused to avail himself of the opportunity afforded by the judgment of the High Court, and came out with a declaration in the papers that he would publish 'Rangila Rasul' no more. Could meticulous care to respect Muhammadan feelings find more patent proof? It is for the reader now to see how this care has been rewarded by the advocates of the Muhammadan Shara, evoked ah! a little too late.

On June 3, 1927 was this High Court Judgment delivered. The Muhammadan press passed over the sentence, as it had previously passed over the whole hearing of the case in supreme indifferenc. Some three weeks after, somebody appears to have thought of making the acquittal of Mahashaya Rajpal the occasion of a fiery agitation among Muhammadans. A deputation waited on His Excellency the Governor who in his reply expressed his deep concern about the Judgment in the 'Rangilla Rasul' case. The step taken was obviously unstatesmanlike. The discussion in public, however dignified, of the merits of a High Court decision was on the part of the Governor an act on the face of it highly unconstitutional. A Muslim daily the next day demanded the resignation of the Judge who had made himself responsible for the acquitting

up in the Muhammadan press and on the Muhammadan Iplatform. A wild campaign of an extremely incendiary propaganda was at once launched, which plunged the country in wave of open incitement to lawlessness and broad daylight imurders. Fatwas were pronounced, speeches were given, and articles were published condemning anybody, who insulted the Prophet, to death. A few extracts that we reproduce below from the utterances and writings of Muhammadan Maulanas will serve as a specimen of the wild fire eating indulged in:—

"It is thus written in Shafa Qazi Ayas and the commentary on it, named Naim-ul-riyaz':— Khalifa Harun Rashid enquired from Hazrat Imam Malik (Peace be on him) about the punishment prescribed by the Muhammadan Law for an insult offered to the Prophet. Muhammad said that some Jurists of Iraq had given a Fatwa ordering that the culprit should be flogged. Hazrat Imam Malik got incensed as he heard of such a light punishment and in great wrath replied: "What is the use of living after the Prophet has been insulted." The words of the Imam are so impressive and full of such jealous love of religion that as I repeat these words again and again, I imagine, that Imam Malik (Peace be on him) himself with 'Raipal rubbish' in his hands is addressing these very words to his Muslim followers in India. 'What is the use of living after the Prophet has been insulted.'" (Maulana Shabbir Ahmad Usmani of Deoband in the Zamindar for 4th August 1927,)

"Gentlemen! I am a political man. I am desirous of the liberty of India. Although well aware of the mischief of the Hindus and the machinations of Munje and Hardayal, I do not wish to sever off my connection with them. But today I wish to declare that after the insult of the Prophet no Hindu should expect any good from Muhammadans. On the other hand they should give up all hope of unity with us. I wish to make it clear to the Hindus that the Muhammadans cannot hear a single word against the Prophet. If the Hindus would ask for forgiveness, we shall never forgive them. I am sorry, we have

Had there been an Islamic Government and the Islamic laws were in vogue, such an insolent and foul-mouthed person should have been put to death." (Maulana Hasrat Mohani, in the course of a speech at Cawnpore, quoted in the Siyasat dated 30th July 1927 p. 5)

"There is no law in the English Code (to punish an insult offered to the Prophet) but the Muhammadens have one. 'Punishment for the insult of the Prophet is death.'" (Hafiz Rahim-ud-din, in a speech at Dehli, quoted in the Pratap dated 30th August 1927.)

"Now the Muhammadens cannot bear to hear an insult (offered to Muhammad.) They have the courage to lay down their lives. If the Government will not make a prohibitory law in this respect, we shall obey the Fatwa of our own Ulema." (Mullah Zahid Qadir, Dehli speech quoted in the Pratap dated 30th August 1927)

"It is laid down in the Quran that death is the punishment of him who insults our Prophet. We need not ask the Government to make a law. We should act upon our own Shariyat (Muhammadan Law). Kill him who insults your Prophet. Unless you act thus these people will not refrain from indulging in insults." (Maulvi Said-ud-din, Calcutta, speech quoted in the Pratap dated 30th August 1927.)

....."I wish that Hindus should hear my ultimatum and carry it to their brethren.......Where the Muhammadans meet others, they meet with frank hearts, but when they hate them, they fight their opponents with daggers. The time is coming when I shall ask all the Hindus of Amritsar to have a hand to hand fight with the Muhammadans. O Muhammadans! The Moharram is coming. We cannot tolerate any longer the insult of our Lord We are the last people who have been given the scripture. Only we have the power to shake the foundations of Empires."

Appealing to the Muhammadans he said, "O, young Muhammadans!

Take a pledge, that you will always carry a lathi and a dagger with you and that you will kill the person who insults your. Rasuljust at the place and at the time (the insult is offered.).

Either the tongues of those who insult the Prophet should be cut out.

or you should yourselves have no ear to hear it.leave all differences of Shia and Sunni. Be united and fight with the third party. Instruct your sons to have lathies and daggers with them and to kill those who insult their religion." (Sayad Attaullah, Amritsar, speech quoted in the *Pratap* dated 5th July 1927 from the *Hindu Hierald*.)

"This mass meeting of the Muhammadans requests the government to revise the judgment (in the Rangila Rasul case) and thus oblige the Muhammadans, otherwise the responsibility for the dangerous results would be theirs, because according to the Muhammadan law, insulting thre Holy Prophet is so serious a crime that its punishment is death. Therefore if the Government, in fulfilment of its promise, has a regard for the religious sentiments of the Muhammadans, it is its duty to senteence Rajpal, author of 'Rangila Rasul' to death and at least compel hiis helper Justice Dalip Singh of High Court, Lahore to resign his post. Muhammadans, that it is ready to use its powers to have the religious freelings of the Muhammadans respected, or should declare its helplessness ([in the matter) in which case the Muhammadans should themselves andopt some course according to their own Shar'a (Muhammadan Law.)' (Resolution of the Anjuman Khuddam-ud-din, Lahore, quoted iin the Pratap dated 29th June 1927 from the Inglab dated 28th June 11927.)

"Though Rajpal has promised to refrain from republishing his book yet the Muhammadans cannot forgive him. If he published the pamphlet again, I shall myself kill him." (Maulana Muhammad Ali, Dehli. Interview quoted in the Siyasat dated 10th August 1927.)

"The Muhammadans are raising their voice before the Government who is practically desirous of ignoring the religious susceptibilities of their Muslim subjects. To put confidence in the Government whose law professes to ensure for the safety of every religion but who in spite of that does not call to account the person who insults our Prophet and punishes the person who criticises the action of the man who decides that his action (that of Rajpal) is within law, is but vain and useless.......

The Government has fully come to know the religious spirit of the Muhammadans. They saw and heard the

Rajpal book, but could do nothing. They only did what a depressed people would do. They knocked the door of the Government. They gave one more opportunity to the accused for insulting the Islam in the course of cross examination. The accused was sentenced to imprisonment. They became pleased and full of joy. This all meant that to them the punishment for the insult of the Friend of God and the Most Holy of the Prophets can be merely imprisonment and fine.

"The Indian Muhammadans reaped as they sowed. Now crying is of no avail. We are fully confident of the fact and say it with emphasis and without fear of contradiction that a Pathan of Afghanistan, a Persian or a Turk would not take the trouble to go to a petition writer, a pleader or a barrister-at-law, but his first and foremost duty would have been to take to task the person who has published such nefarious literature and would thus give the proof of his love for his Prophet and his religious spirit.

Fatwas of Non-co-operation in the days of fight for Swaraj, saw and heard the Rajpal book and kept profound silence. Has not any one of them read the story of Kaab bin-Ashraf who abused the Prophet and was put to death. Does any Mujtahid of this class not know how a blind Muhammadan ran a dagger into the belly of his female slave, because she used to speah ill of the Prophet.

Alas! In the presence of such traditions no member of Jamiat-ululema dared to give a Fatwa (a verdict) for the capital punishment of Rajpal. The Government could not have hanged the whole community. Only one or a few would have been punished with death or imprisonment or fine but that would have been a lesson to the others and there would have remained no more danger of such literature beingpublished.

When the Indian Ulemas are so afraid of the punishment of death, imprisonment or fine, what to say of the common Muhammadans. In the presence of such a religious spirit, what wonder if the learned judge like Dalip Singh does not think the literature which contains insults to the Prophet, in against law? What fear had he or the publisher.?

No amount of mourning on this state of the religious susceptibilities of the Muham- madans is (Tabassum of Meerut in the Zamindar dated 9th July 1927.")

The Government saw this all and remained silent, till one ffine morning Mahashaya Rajpal, as he was standing in ffront of his shop, talking with two Arya Sanyasis, was made the victim of an attack by a stout and portly Musalman. The knife of the latter, aimed at his breast, just missed its mark. Instead of plunging into it, it pierced the front of the whest of Rajpal sideways. The ruffian dragged the Mahashaya iin, and should have made short work of him, had not one of the Sanyasis, viz. Swami Swatantrananda, whom the assassin in his delusion appears to have taken for a cowardly mendicant that would fly the moment he became aware of the fatal design of the latter, rushed to Rajpal's rescue and by dint of his superior strength and absolutely un-perturbed presence of mind, rendered the assailant helpless in his own irresistible iron grip. For about a month M. Rajpal was an indoor patient in the Mayo Hospital, and the Muslim ruffian was. sentenced to seven years' regorous.

A fortnight after this dastardly assault, a Sanyasi, Swami Satyananda, who is rightly looked upon as a saint, who injures none even in thought, and whom therefore, it is natural to persume, none will ever think of injuring-a living specimen of brotherly love and neighbourly kindness-was, while as he sat one afternoon at the same place, inquring after Rajpal's health in the hospital was made the target of a similar attempt on his non-Muslim life. The Swami had, after two years' seclusion in Yoga, come recently into the open. and was the next day to begin his series of mellifluous sermons, which a religious-minded public was anxious to hear. The Swami's bewitching discourses of previous years. still rang in the ears of the enraptured people. He never entered into controversies, and never made an adverse comment on the religious beliefs of others. He, therefore, could have given no offence to the susceptilitetes of any one. And yet he was murderously attacked by a Muhammadan ruffian. He received severe wounds near the ribs; his spleen, which apparently was the part of the Swami's body aimed at by the assassin, barely escaped being ruptured. Two other Arya Samajists, who ran to catch hold of the ruffian, were also badly wounded. The latter, after a speedy trial, got fourteen years' rigorous.

A day later, Manak Chand, a poor sweet-meat hawker, was in another part of the city stabbed in the neck as he was going home alone in the night. He instantly fell dead. The assassin was this time, too, a Muhammadan who made confession in Court of his acquaintance with the former two culprits.

That the last three outrages were scenes in a single tragical drama requires no lengthy legal or logical demonstration to prove. The first two assaults were made on the same spot and under circumstances which point unmistakably to a single agency as their common source. That the third, too, may be traceable to the same origin is clear from the statement of the accused himself who admitted that his haunts are idential with those of his predecessors in prison. The rapidity with which these crimes succeeded each other points also to the same conclusion.

The late L. Lajpat Rai, in an article of his, drew up a list of the prominent Hindu victims after the martyrdom of Swami Shraddhananda, victims not of promiscuous assaults in riots but of studied outrages at the hands of single cold-blooded felons, and the tale, according to his rough enumeration, exceeded a dozen.

With very few exceptions, no prominent Muhammadanfound fit to condemn these brutalities. The great majority seemed, on the contrary, to commend, if they did not in fact justify, them as a sequel to the publication of books derogatory to

the honour of the Prophet. The opinion of the Maulanas may be gathered from their pronouncements, samples of which we have reproduced above, and which to the whole judiciousminded public appeared at the time to have given direct incitement to the violence that followed. What we are concerned with now is the bearing which Islam has on such outrageous ferocities. The award of the Shara on this point found ample eemphasis in the fatwas of the Maulanas. The complaint of the Muhammadans was that their Prophet had been 'insulted.' And the whole community of the alleged detractor deserved dlire punishment at their hands. According to The Light, an Ahmadiya fortnightly, 'Every Hindu, is a Rajpal, hence every Muslim must be an Abdul Rashid! Queer logic! the Prophet been similarly 'insulted' in other countries and by men of other communities. Criticism from the historical and religious points of view of the lives of personages whom either history or religion or sometimes both honour, is m matter of every day occurrence. The verdict of history on the Prophet of Islam is anything but what the Muhammadan will eagerly sieze on in order to tapply the flattering unction to his soul. The points on which 'Rangila Rasul' finds ffault with him are the points in his character which no ffair-minded historian can, if he is true to his function, either improve or connive at. How far after all can concession be made by a judicious writer to the imflammable intolerance of the Muhammadan fanatic?

What has the Muslim world to say of the strictures made by members of the Muhammadan community itself on the sacred persons of other religions? Are they a whit less severe? Were members of other communities to launch a similar campaign of lawlessness and preach open violence as the only penalty for calumniators of their Rishis and saints, would peaceful civic existence be possible in any country?

Krishna and Christ are two of the greatest heroes of religiously minded humanity. They both claim millions among their blind and perfectly devoted followers. They are the most highly respected and notwithstanding the most vilely abused couple of sacred personages. And what the Muhammadan divine has to specially note is that among the greatest sinners against their apostolic sanctity are some of their Muslim detractors.

The supreme non-chalance exhibited by the devotees of these two avatars in the face of gross scandalization of what the former in their fondness regard as manifestations of the Bivine Being Himself, should serve as a lesson to the Muslim world. It is neither law nor the brutal fanaticism of the bhakta that safeguards the honour of those who are truly great. It is their intrinsic greatness that makes them more and more genuinely popular as the days pass. Even those who begin with downright denunciation of them end by offering a tribute of genuine adoration at their feet. Religious communities have begun to look at the vilification of both their canons and canonised personages as a sure preliminary of their being finally adored among those who at present, as they think, in their ignorance revile them. Genuine churches look no more for their security in law; physical force employed secretly or openly to defend the honour of a sacred person is today abhorrent to true religious sentiment. A universally accepted principle of civic behaviour appears' to be that sacred as the memory of a deceased Seer, or Saint, or Prophet may be, the life of a living human being, however degenerate and morally worthless, is far more sacred. The latter you have to save, the former will take care of it-This is modern religion The ancient religion of India goes a step further. According to the Veda inviolate sanctity attaches to the life not only of a man, but also of animals. In the Atharva Veda whole humanity is taught to hold out the following salubrious threat to a possible criminal:—

In case thou killest our cow, our horse, our man, with a bullet do we pilerce thee, so that thou mayst not be the killer of heroes.

Vedic love extends the sense of mutual relationship among whole mankind, nay among a whole human and animal world. All life has, as far as it may be feasible, to be protected, while imjury to the highest and most useful species of living beings is a crime. When will Islam be conscious, that the most umpardonable sacrilige that angers God beyond reconciliation is violence done to man, to that man too who has blasphemed as god, or what matters less, a prophet of God?

SHIVA RATRI.

(T. L. VASWANI.)

SHIVA RATRI! The night sacred to Shiva. And the devotees of Shiva are asked to keep awake the whole night. A dark night this. Astronomically to keep awake on this night is to have special opportunities to study the star, Sirius. Yoga-tara is its name in the ancient scriptures. A significant name. The star of yoga! Does not the Lord tell us in the Gita that the yogi keeps awake in the dark of the night? The yogi keeps awake and is richly blessed with illumination.

One such yogi kept awake almost a century ago, on the memorable Shivaratri night of 1838. Dayananda was then a boy of 14. And as a boy he rejoiced in the Kathas of Shiva. In 1838 on the Shivaratri night Dayananda followed his father to Shiva-temple and kept fast and waked up the whole

night. His father fell asleep in a short time. Other worshipers, too, went to sleep outside the temple. Alone Dayananda kept awake!

Thoughts upon thoughts crowded in upon his mind. Blessed they who keep awake! That night Dayananda heard the very voice of the Atman:— Arise! and go in search of the great Solution! He renounced his home. He wandered in quest of the Eternal Shiva, the One God beyond all the gods. Dayananda became a fakir in the service of Truth, in the service of his People.

"Arise! Awake!" is the message of the Shivaratri night. How many will listen to this ancient message? How many will shake off the slumber of the senses and awake to realities of the life that is life indeed, — the Life in the Spirit, — the life of love, the life of service that asks for no reward but only the desireless Desire to place actions and aspirations as an offering at the lotus-feet of the Lord of Love?

Our life with all its accumulations and gains of power and riches is poor, for lack of love. In the heart of Rishi Dayananda was love for God and love for the poor and downtrodden. And without such love we may not hope to build a new nation. Meetings and speeches will not help us. Knowledge itself without tapasya and love is empty. Young men! they are waiting for you, the peasants, the village-folk, the poor and lowly! Go to them with love in your hearts, and in the service of love attain to the Immortal.

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CONTEMPORARY THOUGHT REVIEWED.

THE TWO MIMAMSAS.

been regarded as entirely independent of each other.

The followers of Shankar look upon them even as two mantagonistic schools of thought. It was Rishi Dayananda who emphasised the inter-related and even inter-dependent ocharacter of the six orthodox schools of Indian philosophy. It is a significant sign of the times that philosophic study, as it progresses, follows the line of thought suggested by Rishi Dayananda. Umesha Chandra Bhattacharjee finds the cleavage between the two Mimamsas to have taken place only lately safter Shankar. Writes he in The Indian Historical Quarticerly:—

It seems futile, therefore, to attempt to establish the mutual independence of the two Mimamsas; and an attempt to establish the chronollogical priority of the Vedanta is not likely to attain more success. It
may be equally difficult to prove that the Purva Mimamsa was
prior in time. As a matter of fact, the question of priority in time is
insignificant in this case; for, it is doubtful if all the sutras of either
of these systems were really composed by the same hand. They are the
property of a school; and it seems that the sutras assumed their present
form after a process of growth for an appreciable length of time during
which addition and alteration must have taken place. And so, the chronological priority of either of existing systems of sutras is difficult to
determine.

Of course, there must have been a beginning; but so far as that is concerned, it seems that the system of ideas which has assumed the name of Purva Mimamsa, had an earlier start than the other system. This, indeed, can be asserted with some amount of certainty. For, germs of these ideas are found in the Brahmanas themselves; and the

priority of karma as a cult in the life of the Aryan people who owned the Vedas, is also beyond dispute. It is but a natural corollary of this that an attempt to interpret and understand this prior cult preceded the attempt to explain the subsequent cult. The Purva Mimamsa ideas, there fore, in their nascent form at any rate, must have preceded the Uttan Mimamsa ideas. And this relation has not been disputed by any Indian authority.

From the way in which the relation between the two Mimamsas was generally understood by Indian writers, its logical priority is beyond doubt. Even Appaya Diksita who is anxious to establish the independence of the Vedanta, does not dispute the appellation of prathame (prior) given by Shankara and all others to the Mimamsa.

Not only was the Mimamsa logically antecedent to the Vedant, but for long ages past, it was conceived as but a part of the same science (sastra) of which the Vedant brought up the rear. And as such, the Mimamsa was regarded as prior in time also. The two Mimamsas separated by gradual differentiation from each other, like two boughs of a tree branching off from the same trunk. They were not born among distinct circles of thinkers, like unrelated neighbours in different homes but they originally grew up as limbs of the same organism.

And, besides, the separation between them is more complete in the later phases of the Shankara school, of which Appaya is a representative than in any other school. And those also who have separated the philosophical theories of the Vedanta from the Vedanta as a philosophic religious system, look upon the Mimamsa as something alien to the Vedanta. But however much it may be desirable from the standpoint of pure philosophy historically it is inaccurate. Neither the two branches of stati nor the two Mimamsas began their life in mutual antagonism. Antagonism crept in between them in later times and they separated like quarreling brothers; but they arose out of the same origin.

THE AGE OF THE EARTH.

The People in its publication for Feb. 23. 1929 summerises the presidential address of Lala Sain Das to the Indian Chemical Society, Lahore Branch, read at the

ociety's annual meeting held on the 22nd of February. In we read inter alia:-

It was perhaps Lord Kelvin who for the first time in 1862 pointed that the amount of time required for geological history was to be easured in millions and not in thousands of years. His calculations sited on (1) the internal heat and rate of cooling of the earth, (2) e tidal retardation of the earth's rotation and (3) the origin and age the sun's heat. Applying Fourier's theory of the thermal conducti ty, Lord Kelvin concluded that the limit to the antiquity of our plaett must be placed within some such period of past time as one hunddl million years. The argument from tidal retardation proceeds on the dimitted fact that owing to the friction of the tide wave the rotation of earth is retarded and is therefore much slower now than it must have een at one time. Lord Kelvin contended that had our globe been of gher antiquity than hundred million years, the centrifugal force due the more repid rotation must have given the planet a very much meater polar based on the age of the sun's heat and is confessedly less b be relied upon than the two previous ones. It proceeds on the calullation as to the amount of heat which would be available by the falling bgether of masses from spaces which give rise by their impact to our sun The deta on which this argument rests cannot be expected to give reliablee results. This explains why Lord Kelvin was not quite consistent in s conclusions. He was more inclined in the beginning to accept the higher figure of hundred million years but later on reviewing his argumeent he expressed himself in favour of more strictly limiting geological time than he had at first been disposed to do. He insists that the time was more than 20 and less than 40 millions of years and probably much, nesarer 20 than 40.

Geologists protested that such a restricted period was insufficient in the evolution of geological history and that therefore there must be some flaw in the premises on which the arguments of Lord Kelvin.

In course of time, great doubts have however arisen among the phylicists themselves about the validity of the evidence upon which there conclusions are based. Prof. George Darwin R. S. Woodward, Rev. Haxwell Close, Prof. John Perry have all in turn protested against the

physical arguments. The last mentioned physicist is perhaps most emphatic in his protest. He thus expresses himself with regard to the relative claims of the physicists and geologists:

"To sum up, we can find no published record of any lower maximum age of life on the earth, as calculated by physicists than 400 millions of years. From the three physical arguments Lord Kelvin's higher limits are 1,000, 400 and 500 million years. I have shown that we have reasons for believing that the age, from all these, may be very considerably underestimated. It is to be observed that if we exclude everything but the arguments from mere physics, the probable age of life on the earth is much less than any of the above estimates; but if the palæontologists have good reasons for demanding much greater times, I see nothing from the physicists' point of view which denies them four times the greatest of these estimates."

A fresh line of argument has been supplied by the remarkable discoveries in radio-activity.

It was, I believe, the French physicist Becquerel who in 1896 made the remarkable discovery that Uranium salts and minerals give out invisible rays which are capable of penetrating blackpaper and of revealing their existence by their effect on a photographic plate wrapped within This epoch-making observation of Becquerel was followed up be Mme. Curie, whose work led ultimately to the discovery of radium, and other rare radio-active elements. In 1903 Professor Soddy and the late Sir William Ramsay proved the generation of Helium from a Radium preparation that was originally quite free from the gas. This announcement led ultimately to the discovery of a long succession of similar transformations each accompanied by the explosive liberation of It was found for example that after three atoms of helium have been discharged in the line of descent from uranium, redium is reached. This in turn decays and a state equilibrium is established in which the amount newly generated and the amount lost by decay become equal. Ultimately when eight atoms of helium have been expelled the genesis of unstable derived elements comes to end and a stable inert end-product is left which is chemically identical with lead. A given quantity of uranium is thus slowly destroyed and helium and lead being stable are gradually accumulated. It is this last fact which enables us to utilize the discoveries of radioactivity in measuring the geological time. Theoretically it should be possible to use the eneration of either helium or lead for measuring this time but in Prractice lead is preferred to helium because it is a solid and is therefore less liable to escape than helium which is a gas, and which therefore peartly escapes from the mineral during the period which elapses since ets crystallization. From the known rate of production of helium from uranium, it can easily be calculated that a million grams of uranium give rise to 1/7400 of a gram of lead every year. Thus if we know by analysis the percentage of uranium in a mineral and that of the uranium-lead which has accumulated within it then the time required for the accumulation can be easly calculated. This gives roughly the porinciple of the method which has been used to calculate the geological age of many radio-active minerals, including some of those which are believed to have crystallized about the beginning of the earth's thistory. Considering, however, the fact that even before the oldest Iknown igneous rocks of any of the continents ascended from the earth's depths there were sediments already formed at the surface in vast thicknesses, and that these in turn must have been derived from the denudation of still older igneous rocks of which no trace remains, we must add at least the length of an era to the greatest age determined from radio-active minerals. Calculations based on the above methods have led geologists to conclude that the age of the earth is not likely to be less than 1,600 million years.

Professor H. N. Russel has made an attempt to find an upper limit also to the age of the earth. He proceeds on the assumption that all the lead of igneous rocks was of radio-active origin and comes to the conclusion that the age of our globe can not exceed three thousand million years. As, however, some of the lead in rocks may be ordinary lead and not lead generated from uranium and as the radio-active elements may have existed in the sun and must have therefore generated lead before the earth was born we should accept this age to be nearer 16 hundred million years than 3 thousand million years.

According to the most recent authorities in Geology, "The direct geological methods that have been devised for measuring geological time are of two kinds. The first attempts to apply a time-scale to the sedi-

mentary rocks, and is historically the earliest to be developed. The second, originally suggested by Halley, but independently discovered and worked out by Professor J. Joly, deals with the accumulation of salt in the oceans. Each method is of the hour-glass type. The one is concerned with sands, muds, and other sediments, carried away from the lands mechanically; the other with the material removed by the rivers in solution." None of these methods can, however, be capable of providing exact results because there seems to be no reason to assume that the deposition of solids in the strata of the earth crust or of salt in the oceans took place at a uniform rate. The results obtained by these methods work out about 330 million years. If then the present rates are five times greater than the average, the geological time must be of the order of 15 hundred million years.

To sum up different calculations about the age of the earth in a schedule;

- (a) From the eccentricity of the orbit of Mercury between 1,000 and 5,000 million years.
- (b) From the tidal theory of the origin of the Moon less than 5,000 million years.
 - (c) From the journey of the Solar System from the Milky Way between 2,000 and 3,000 million years.
 - (d) From the average quantities of lead and radio-active elements in the rocks of the earth's crust—less than 3,000 million years.
 - (e) From the oldest analysed radio-active minerals—more than 1,400, million years.
 - (f) From the accumulation of salt in the oceans—more than n x 330 million years (where n is a multiple such as 5).
 - (g) From the thickness of the geological formations—incalculable.
 - (h) From the conception of cycles and revolutions in the earth's history—over 1'400 million years.

All the evidence is thus consistently in harmony with the conclusion that the age of the earth is between 16 hundred and 3 thousand million years. If, however, an estimate based upon the journey of the Solar System from the Milky Way be relied upon the range would be narrowed down to 16 hundred and 2 thousand million years. What a

close approximation to the ancient Hindu view which placed the figure at 2;000 million years!

THE WORLD: ITS BEGINNING AND END

The President continues :-

The latest pronouncement on this subject is perhaps the one made lby Sir James Jean in his first Henry Herbert Wills lecture at Bristol on October 30, 1928:

Solar uranium, which, as we have already seen, must have been born in the sun, can scarcely have been born out of the synthesis of lighter elements, and so must have originated out of the disintegration of heavier The position with respect to solar uranium is precisely analogous to that we have already reached in respect of terrestrial radium, but there is the outstanding difference that we know the ancestry of terrestrial radium, whereas we do not know that of solar uranium. But ancestry there must be so that we are led directly to the conjecture that the sun must have contained, and presumably must still contain, atoms of atomic weight greater than that of uranium; astronomical evidence leads independently to the same conclusion. We are led to contemplate terrestrial uranium merely as the present generation of an ancestry that extends we know not how far back. The complete series of chemical elements contains elements of greater atomic weight than uranium, but all such have, to the best of our knowledge, vanished from the earth, as uranium also is destined to do in time.

He sums up his views about the end of the universe in the following words:—

Thus, the transformation, 'mass-radiation,' occurs everywhere, and the reverse transformation nowhere. There can be no creation of matter out of radiation, and no reconstruction of radio active atoms which have been once broken up. The fabric of the universe whithers, crumbles, and dissolves with age and no restoration or reconstruction is possible. The second law of thermo-dynamics compels the material universe to move ever in the same direction along the same road, a road which ends only in death and annihilation.

The end of this road is more easily discerned than its beginning. The atoms which are now annihilating themselves to provide the light and heat of the stars clearly cannot have existed as atoms from all time; they must have begun to exist at some time not infinitely remote, and this leads us to contemplate a difinite event, or series of events, or continuous process of creation of matter. If we want a naturalistic interpretation of this creation, we may imagine radiant energy of any wavelength less than 1.3 × 10-13 cm. being poured into empty space; such radiation might conceivably crystallise into electrons and protons, and finally form atoms. If we want a concrete picture, we may think of the finger of God agitating the ether. We may avoid this sort of crude imagery by insisting on space, time and matter being treated together and inseparable as a single system, so that it becomes meaningless to speak of space . and time as existing at all before matter existed. Such a view is consonant not only with ancient metaphysical theories, but also with the modern theory of relativity. The universe becomes a finite picture whose dimensions are a certain amount of space and a certain amount of time; the protons and electrons are the streaks of paint which define the picture against its space-time background. Travelling as far back in time as we can bring us not to the creation of the picture but to its edge, and the origin of the picture lies as much outside the picture as the artist is outside his canvas. On this view, discussing the creation of the universe in terms of time and space is like trying to discover the artist and the action of painting by going to the edge of the picture. This brings us very near to those philosophical systems which regard the universe as a thought in the mind of its creator, and so reduce all discussion of material creation to futility.

Both these points of view are impregnable, but so also is that of the plain man who, recognising that it is impossible for the human mind to comprehend the full plan of the universe, decides that his own efforts shall stop this side of the creation of matter.

Professor James Jeans thus though supporting the Hindu view regarding the end is not quite definite about his views regarding the beginning of our Universe. Mr. Charles Johnston, a retired British Indian civilian finds however enough in modern science to justify completely the generalizations arrived at by ancient Hindus, says he:

One of the masters of radio-activity, Frederick Soddy, following out the speculations of Joly, has dared to suggest that the pent-up radio-active corces in the earth will one day fuse the whole mass and turn it into meandescent gas. According to Joly, there is no evidence that this has not already occurred more than once, nor any assurance that it will not eccur. The accumulation of thermal energy within a world containing elements undergoing atomic disintegration during the 'geological age' must alternate with a state of things which might be termed the 'incantescent age.' This periodic cycle of changes must continue until the examents in question have disintegrated—that is, over a period which adio-active measurements indicate is of the order of tens or hundreds of thousands & millions of years. Thus, says Soddy, in cosmical time geological age and incandescent age alternate as night and day. And this brings us straight back to the days and nights of Brahma, in ancient Aryan science.

Similarly another western writer who styles himself as a "Modern in Swearch of Truth" thus expresses himself in The Contury of May, 1928:

As to their ideas of Creation and the nature of the Universe the Hindu boegins, like every true scientist, with the facts of man's actual experience. What is the process of creation going on around us? A seed becomes a plant, grows to a certain point, dies, and breaks up into a seed again. It undergoes a period of rest (or as the Hindus say, a period of very ffine unmanifested action) beneath the ground, and once more comes fforth and becomes a plant—grows, dies, and again completes the circle. So with animals, so with men, so with rivers, mountains, great planets, cand even planetary systems: everything is proceeding in these circles. The raindrop is drawn up in vapour from the ocean, changes into snow, odescends upon mountains, changes again into water, and rolls back as a great river into the mother ocean. ...

Evolution is perfectly true, say the Hindus, but it is not complete without the complementary theory of involution. Progression in an eternal straight line is mathematically impossible. More than that, it is contrary to the facts of our known experience—which facts all point to the cycle theory. So the Hindus—their philosophers of 4,000 years ago—have the honour of out-sciencing science in their logical analysis of the

universe. And their conclusion is that there is no such thing as any primal "creation" any more than there can be any such thing as final destruction. Thus they antedated the law of conservation of energy by which not a foot-pound can be added to or subtracted from the ever-constant sum-total. Creation means simply manifestation, the coming forth of a new mode of something already in existence: destruction means going back to the fine causes. And thus life and all these phenomena are eternal, in the form of a flux.

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THE WORLD OF BOOKS.

Humanist Sermons. Edited by Curtis W. Reese.

Published by the Open Court Publishiny Company, Chicago.

Price Rs 2. 50.

In this book are collected eighteen sermons by eighteen ministers, 'used in the regular course of parish preaching.' A common feature that characterises them all is a spirit of dissatisfaction with the present outlook in religion. The Editor has in his preface very succincty brought out the essential points of contrast between the Humanistic view-point and what is known to be the general philosophic attitude of religions and anti-religious systems. We make no apology for giving long extracts:—

Negatively stated :

(1) Humanism is not Materialism. Materialism is the doctring that "the happenings of nature are to be explained in terms of the local motion of material." It is properly contrasted with Animism. It mechanistic, not spiritistic. It belongs to the pre-electron period. While the mechanistic hypothesis of Materialism has served a useful purpose in scientific experimentation, it is now regarded by competent physicists as an inadequate hypothesis; and in the realm of psychology are

occiology Materialism breaks down utterly. Humanism holds the reganic, not the mechanistic or materialistic view of life.

(2) Humanism is not Positivism. Positivism as a religion is an attificial system which substitutes the "worship of Humanity" (past reesent, and future) for the "worship of God,"—"the immortality of affluence" for the "immortality of the soul," etc.

Humanism, on the other hand, holds that the "Humanity" of positivism is an abstraction having no concrete counterpart in objective enlity, and that most "influence" far from being immortal is highly mansitory. To Humanism "worship" means the reverential attitude towards all that is wonderful in persons and throughout all life; a wiistful, hopeful, expectant attitude of mind; not abject homage to either "Humanity" or "God."

As to immortality, the Humanist shifts the emphasis from longevity to quality. But Humanism encourages research in the realm of the spirit. In his "Studies in Humanism" Schiller devotes a chapter to the most sympathetic yet critical discussion of "Psychic Research."

- (3) Humanism is not Rationalism. Historically, the rationalist belongs in the group with the intellectualist, idealist, absolutist, not with the realist, pragmatist, behaviorist, humanist. "Reason." is Rationalism's (God, just as "Humanity" is Positivism's God. Humanism finds neither absolute "Reason" nor "reason" as a faculty of the mind. But it finds intelligence as a function of organisms in various stages of development. To Humanism, dependence on the "Reason" is as fallacious as dependence on the "Bible" or the "Pope." Humanism's dependence is on intelligence enriched by the experience of the years; but it knows that intelligence is not an infallible source of either knowledge or wise conduct. Rationalism is dogmatic; Humanism is experimental.
- (4) Humanism is not Atheism. Atheism is properly used as a denial of God. It is not properly used as a denial of a personal transcendent God. It is not properly used to describe monistic and immanent views of God. If and when the Humanists deny the existence of a personal transcendent God, they are not Atheists any more than was Spinoza or Emerson. But, as a matter of fact, the Humanist attitude towards the idea of God is not that of denial at all; it is that of inquiry. The

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Humanist is questful; but if the quest be found fruitless he will still have his basic religion intact, viz., the human effort to live an abundant life.

While the foregoing theories as such are not to be identified with Humanism as such, it should nevertheless be clearly understood that a Humanist might hold more or less tentatively any one of these theories, just as he might so hold any one of many theological theories. In its basic nature Humanism short-circuits cosmological theories and lays supreme emphasis upon certain human attitudes which may or may not be enhanced by cosmologies.

This is a negative characterisation of the Humanist creed. What follows is a positive statement.

Positively stated :

- 1. Humanism is the conviction that human life is of supreme worth; and consequently must be treated as an end, not as a means. This is the basal article of the faith of Humanism. So jealous is the Humanist of human worth that he insists on regarding it as inherent and not derived from a super world of any sort. Human worth is as native to human life as are finely equipped organisms, delicately balanced impulses, and spiritual urges. In fact, human worth is constituted of these and needs no extraneous addition to make it valid. The Humanist insists that human worth is intrinsic to human nature; and that its derivation is of an evolutionary character and is one with organic derivation.
- (1) Man is not to be treated as a means to the glory of God. The Westminster catechism said, "The chief end of man is to glorify God, and to enjoy him forever." This is typical of orthodox theologies. The glory of God is primary; man is secondary. The result is that today in most religious circles man is thought of as only an instrument in the hands of God. The "event" likewise is said to be in the hands of God.
- (2) Man is not to be treated as a means to cosmic ends. Whatever purposes, if any, the cosmos is working out man is not to be regarded as a means for their realization. If the cosmos moves toward some far-off divine event, it is to be hoped that man's self-realization, man's expansion, man's enrichment and ennoblement will contribute somewhat to that event. But since man cannot or at least does not know

what that event is, or what ends the cosmos favors he cannot and should mot order his ways for the attainment of any ends other than human development. To fix attention on cosmic ends is to weaken one's grasp on the human situation.

- (3) Man is not to be treated as a means to a moral order. Morals grow out of human situations and are binding in virtue of their human imeaning. Morals are means to human ends, not ends in themselves. Moral law, like natural law, is a descriptive term, not an objective emitty. The sense of ought, the feeling of responsibility, and the likes are products and instruments of the emotional life of man, not authorities to be imposed upon man. Humanism takes evolution seriously and finds in creative synthesis an explanation of moral and spiritual matters as well as of physical and biological matters.
- (4) Man is not to be treated as a means to a world order. Economic, political, and social matters are means to the ends of human life, mot human life means to their ends. Here Humanism touches vitally the whole social system. Governments, mechanism of production and edistribution, arrangements for economic exchange, all social and ecomomic and political arrangements whatsoever are to be tested by their contribution to human life and are to stand or fall by the verdict. Every element of the social, political, and economic order must be constantly re-examined, and altered, or obliterated on the basis of its ministry to human needs.

Nothing in the realm of business or industry or the state is to be regarded as sacred save as it gives itself to the development of human life.

(5) Moreover, a man is not to be treated as a means to any other man. Mutuality no doubt plays its part, but mutuality is itself a means to personal values. No man may use any other man for his own selfish purposes. Eliciting the best that is in others is no doubt mutually helpful, but each is to act towards the other so as to enhance personal quality, neither being merely a means to the other. The good of each must become the concern of all. This is a hard saying, but it is the heart of any gospel that hopes to save mankind. I point you not to an easy way but to a hard way.

As to the interdependence of Man and the Cosmos,

Humanism is fully aware that human development is conditioned by the cosmic situation; but it holds that within certain limits human intelligence is regulative of cosmic situations for human ends. Somehow and to some extent the cosmic situation conditions but does not regulate human development. Somehow and to some extent human intelligence regulates but does not condition cosmic situations.

The Humanist is anxious that the conditions of earthly Human life may be bettered.

He feels that personal and social values should speed ahead. He takes seriously the persent woeful condition of the spirit of man, and finds no compensation in unfolding cosmic purposes. He finds no cosmic compensation for the dead scattered on a thousand battlefields, none for the living dead in a million homes, none for the esthetically famished that multiply the world over. These burden him greatly; and the burden is made greater by a sense of human responsibility. Most of the ills that beset the human body, most of the terrors that frighten the human spirit, most of the plagues that lay barren the earth are amenable to human control. And they have not been controlled chiefly because man, not understanding his own power, has fallen in slumber upon the bosom of the eternal. Every hair that is prematurely gray, every clod that falls too soon upon the casket of the dead, every unnecessary sorrow that darkens a human brow, weighs upon the conscience of the enlightened man.

The future of Man lies in his own hands.

The Humanist does not want to wait for the slow processes of nature. He believes that man may speed up the processes of nature, that desired results may quickly follow the application of human intelligence to concrete problems, that a decade of intelligence may right the wrongs of centuries, that one generation motivated by good will and directed by intelligence could achieve results that would enrich countless generations yet to be born. The fortunes of the world are not in the lap of the gods, but in the hands of man.

Young India. By Lala. Lajpat Rai. Published by the Servants of the People Society, Lahore. Price Rs. 3.

Lala Laj pat Rai calls this writing of his 'A History and an Interpretation of the Nationalist Movement from Within.' It was originally written in 1915. Two edis ttions of it were in quick succession published in America. A third, containing a foreword by Col. Wedgewood was soon printed in England. This, perhaps, was the beginning of that personal friendship between the two workers for liberty in their respective spheres, of which we have since known so much through correspondence that passed between them and part of which appeared in the Indian press. Intended mainly ffor outsiders, this book begins with a reference to India's past, and even for such plain facts as that India was a political entity-one united whole-in the time of Asoka and Chandra Gupta, the author has been at pains to cite authorities. Conditions under Muhammadan rule are next briefly noticed. A chapter is devoted to condemnation of the absolutely immoral methods resorted to by the British 'empirebuilders' for the acquisition of the Indian 'dependency.' For authorities for his denunciation, the author refers the reader to Mill and Wilson's 'History of British India,' Torren's 'Empire in Asia', Burke's 'Impeachment of Warren Hastings', Wilson's 'Sword and Ledger', and Bell's 'Annexation of the Punjub.' For the edification of Indians, a word on their own moral and social weaknesses, which made the work of the unscrupulous usurper so easy, may not have been amiss here. It is our firm belief that it is not so much the superior wickedness of the enemy that lays low the victim, as certain serious foibles in the character of the victim himself. Even in the eyes of the foreigner the estimate of the situation would have become more just, if the other, from the Indian point of view dark, side of the picture had also been shown. In his account of the mutiny,

Lalaji apportions blame for outrages very evenly. Then begins the theme proper of the book. The inception of the Congress and the history of the ebb and flow of the nationalist movement are portrayed with a vividness and clarity which one who has been in the struggle itself could alone have imparted It was Lalaji's incarceration, which first effaced all theoretical differences of moderate and extremist in the nationalist life of India, and made Indian liberty the united demand of all Indian patriots. It was that grim incident too which made the Bangalee extremists desperate, and gave rise to the violent revolutionary phases in the national struggle of India. The lazy methods of the Congress, employed till 1915 when the book was written, come in for just castigation. To bring his description of the national movement up to date Lalaji had made up his mind to write a second volume, of which a definite promise is made in this brochure, and which, if he had been spared to write in should have been an unfailing source of enlightenment both in India and abroad, just as this volume has been. Lalaji wielded a forceful pen, and gave something of his own inextinguishable fire of love of liberty and justice to whatever he wrote. You hear the mighty ring of his powerful and effective voice emanating from the printed pages of this sincerely and fearlessly written volume. The writer carries you with himself and makes out an unassailable case for his mother-country.

मृत्यु और परलोक. By Sri Narayana Swami. Published by M. Rajpal, Sarsvati Ashrama, Lahore. Price Rs. 1 as. 2

Sri Narayana Swami's purpose in writing this book is to console the hearts of bereaved relatives after the death of a kinsman. The relation between the soul and the body is very clearly brought out, and the condition of the soul after death has been lucidly indicated on the authority of the Shastrass.

The doctrines of the Spiritists and Theosophists have been efuted with the aid both of reason and quotations from cooks bearing on these hypotheses. The style of the book is that of a story in which a continued satsanga presided wer by a Yogi who possesses esoteric knowledge is related as rranged and dialogues that take place in the course of it are exproduced. The book is eminently fitted for katha on occasing such as those of death, etc. For general enlightenment, co, it will be found of much use.

Wisdom of the Rishis. By Pt. Gurudatta Vidyarthi. willished by M. Rajpal, Sarsvati Ashrama, Lahore. Price 2. 2. as. 8.

In the Arya Samajic literature in English the works of andit Gurudatta occupy the highest place. His exposition a few of the Upanisads found a publisher in America, who pontaneously brought out an edition of the tracts. His "Terminology of the Vedas" found place in the syllabus of an English university. M. Rajpal is to be congratulated for bringing out a new edition of the book. Swami Vedananda linctha, the editor of this impression, has given the papers and lincourses included in it a new arrangement, dividing the collection into four parts, viz. Vedic, Commentary on Upanishads, Philosophical and Critical. We are sure M. Rajpal's venure will meet with hearty appreciation at the hands of the English-reading public.

EDITORIAL REFLECTIONS

THE ORIGIN OF MAN

Dr. Austin H. clark, the famous biologist of the Smith onian Institution, announces in The Quarterly Review Biology his opinion that the appearance of man on earth not the result of evolution. Evolution there has been, but the process has been confined within certain wellmarked species. The broader groups into which animals may be classified appeared in the beginning in their present forms, which have undergone variations simply in details. This announcement has caused a sensation in evolutionist cricles, so that some scientists do not yet find it possible to believe that such revolutionary views have actually found expression. The Literature Digest gives the following resume of Dr. Clark's opinion:—

Man is not cousin to the ape; he is an "accident" an "abnormality to all intents and purposes a product of special creation, annound Dr. Austin H. Clark, noted biologist of the Smithsonan Institution The statement detonated through the press like the explosion of a mb, and brother scientists sprang to the defence of the accepted to ory of evolution with denunciations of Dr. Clark's evidences as so me "rubbish," "absurd", and "distressingly vague." But Dr. John Ros Straton, pastor of Calvary Beptist Church, New York, arch Fun mentalist and foe of the theory of evolution, on the other hand "glad to hear a responsible man speak the truth," and believes time for it is "most opportune." However, Dr. Clark does not disc the theory of evolution; he modifies it. Instead of evolution b process of gradual developments, he believes it has come about be series of jumps from one major form of life to another. He exsses his views in The Quarterly Review of Biology, a publice which has a limited circulation in scientific circles. "So far as comns the major groups of animals," he says, "the creationists seen have the better of the argument. There is not the slightest did hat any one of the major groups arose from any other. Each is a special animal-complex related more closely to all the rest and appearning therefore, as a special and distinct creation". According to Dr. Clark's bealief, "man appeared in the Pliocene age, just preceding the ice age. He appeared suddenly and in substantially the same form as he is in two-day. There is not the slightest evidence (of his existence before that time. He appeared able to walk, able to think, and able to defend himself." Dr. Clark holds that there are no missing links "missing links," he says, "are misinterpretations."

HINDU RENAISSANCE

Mr. Ramananda Chatterjee presided at the Surat session of the Hindu Mahasabha, held in the middle of March. His presidential address, from cover to cover a remarkable unterance, begins with a vindication of the position of nationalists who have preserved their connection with what are called communalist bodies. He rightly observes that just as mationalism is of two kinds, viz. one which seeks to safe guard and promote the interests of one's country without jeopardising those of others, and another of a vicious type whose motto is, 'my motherland, whether right or wrong', so, too, communalism is of two kinds, viz. one that aims at furthering the welfare of one's community as a part of the broader whole, nation, and another which runs counter to the dictates of nationalism of the healthy sort. It is communalism of the former variety which Sriyut Chatterjee favours.

It is undoubtedly true that all over the world every man owes a duty to the nation to which he belongs. But in addition to that duty, he has his duty to the family he belongs to, and the religious community or other section or class to which he belongs. Even in countries which are inhabited almost entirely by people professing a single religion, it is found that those who belong to different sects of that religion, such as Roman Catholic, Anglican, Baptist, etc., try to promote the welfare of the particular sects to which they belong. This they do without

neglecting their duties as citizens or as members of a household. That. is to say, they belong to particular political parties, particular religious sects and particular families, and do their duties to all. Some may belong also to trade unions, learned societies, chambers of commerce, etc, and do their duties as such. Nobody contends in those countries that there is any necessary antagonism between a man's duties to the nation and his daties to smaller groups. Even the greatest of statesmen in those countries may belong to these smaller groups, and many have actually so belonged. No charge of communalism in a bad sense is brought against them. Similarly in India the charge of communalism cannot justly be borught against Ananda Mohan Bose, President of the Sadharan Brahmo Samaj and also of the Indian National Congress, against Lajpat Rai, President of the Hindu Mahasabha and also of the Indian National Congress, or agaist Madan Mohan Malaviya, President of the Indian National Cangress and also of the Hindu Mahasabha. What is true of them is true also of nationalist Hindu Sabhaites of lesser note. They all try to change the various Hindu bodies into compact bricks for the Indian national edifice, instead of allowing them to remain like loose dust or shapeless mud, not fit to build palaces with.

He finds fault with the Hindu Mahasabha not because of its over-greediness to usurp the rights of other communities of which he finds no trace, whether in the aims of the sabha or in the methods it has adopted to achieve those aims, but because of its shyness, which in some cases has amounted to carelessness, to emphasise properly even the legitimate rights of the Hindus. In its fear of arousing opposition the Mahasabha has in some instances neglected to do its duty by the Hindus. The President, a Bengalee, cites examples from his own province.

And, so far as my knowledge goes, it has not been as active in certain political matters as it could justifiably have been. Whether this has been due to forbearance or some other causes, I do not know. I will give an example.

The qualification of electors for the Council of State, for example, are not the same for Muhammadans and non-Muhammadans. A person can

Decome an elector for the Council of state if he was in the 'previous wear' assessed, in Bengal, on an income of not less than Rs. 12,000 in the case of non-Muhammadans and Rs. 6,000 in the case of Muhammadans; and in Bihar and Orissa on an income of not less than Rs. 12,800 in the case of Non-Muhammadans and Rs. 6,400 in the case of Muhammadans. A non-Muhammadan in Bengal becomes an elector iif he pays land revenue amounting to not less than Rs. 7,500 in the Burdwan and Presidency Divisions and not less thad Rs. 5,000 in the Dacca, Rajshahi or Chittagang Divisions, but a Muhammdan becomes an elector everywhere in Bengal if he pays land revenue amounting only tto not less then Rs 600. In Bihar and Orissa, a non-Muhammadan can become an elector if he pays land- revenue amounting to not less than Rs. 1,200; but a Muhammadan obtains the same right by paying mot less than Rs, 750 as land revenue. Thus do political and civic Ihuman values differ in some provinces in the estimation of Government raccording to the creed one professes, a Muhammadan being ipso facto lheld to be better qualified to exercise the right of citizensship than a non-Muhammadan. The Hindu Mahasabha may rightly protest against such deliberate efforts to depress the Hindus.

Shuddhi is thought to be the greatest eyesore of the Muslim. Mr. Chatterjee at first assumes for a moment that the Hindus have in the past been a non-proselytising community and that today they have adopted this new course of procedure in their church. Their numbers are manifestly dwindling and in imitation of Christianity and Islam they think that they will not be able to hold their own in the present world of struggle and competition, unless they take better care of their numerical strength. What is there to prevent their assuming at this new juncture a new outlook on religions and communal life. Muslims and Christians, instead of getting enraged, should by this change of attitude in a sister community feelflattered. The new attitude, if good, has every thing to commend it. If bad, it should first he given up by Muslims and Christians themselves. A severe process of Prayashclitta-is also needed in the latter case to atone for 650 THE VEDIC MAGAZINE FOR FABURARY & MARCH 1929.

their past crime, in which these missionary communities have persevered for centuries. Says Chatterjee:

Imitation is the sincerest form of flattery, and if the Hindus become proselytizers like the followers of Semitic faiths, the latter ought to feel flattered.

Mr. Ramananda, like all true students of history, holds that the Hindus have since the beginning of time been a proselytizing community. The Buddhists are a section of Hindus and though today they may, as a community, have given up their missionary activities, in the past they were not at all standstill, nor even stay-at-home. The Brahmo Samaj and the Arya Samaja have, since their very inception, been busy extending their fold even among non-Hindus. Even before the birth of these two societies the movement of Shuddhi was a normal, though silently operative, process of the religious life of the orthodox Hindus. President Chatter-jee cites examples of this unobserved, though steadily active, process.

The evidence of history also testifies to the Hinduization of many Indian and non-Indian tribes, etc, Innumerable Huns, Scythians, Parthians and others who made inroads into India centuries ago, were absorbed by the great Hindu community and were sometimes assigned all but the highest place in the Hindu social organization.

Coming down to more recent times but to a period anterior to the inauguration of the *Shuddhi* movement, one finds decisive proofs of Hinduization in the Census Reports of various provinces and years. I will make only a few brief extracts from one of them. It is stated in the Census of India Report, 1911, Vol. i, p. 121:—

"An aboriginal tribe in an environment where Hindu influences are strong comes gradually and half-consciously to adopt Hindus ideas and prejudices, to take part in Hindu festivals, to attend at Hindu temples and to pay a certain amount of homage to Brahmans. Some degraded members of the priestly caste, or perhaps some Vaishnava Gosain in search of a livelihood, becomes their spiritual guide; and as time goes

on, the difference between them and their Hindu neighbours, in respect of their social customs and outward neligious observances, becemes less and less marked, until at last they are regarded by themselves and their neighbours as regular Hindus. The change takes place so slowly and insidiously that no one is conscious of it. There is no formal abandonment of one ritual for another. Sometimes it happens that a tribe is thus divided into two sections, the one Hinduized and the other still Animistic. In such cases open proselytization often takes place amongst the unregenerate."

Further information on this question of the Hinduization of the non-Aryan or casteless tribes is to be found in Sir Alfred Lyall's Essay on Missionary and non-Missionary Religions; Risley's Tribes and Castes of Bengal, Vol. i. page xv; Assam Census Report for 1891, Val. i, pages 83 and 84; and Bengal Census Report for 1901, page 152.

As regards the re-conversion of Christians and Muhammadans, the same Census Report from which I have already made an extract, says:

"It appears that here and there small communities of Christian and Muhammadan converts have drifted back into Hinduism. The Urap and Varap Agris of the Thana district of Bomby are said to have reverted to Hinduism from Christianity rather less than a century ago. The kirpal Bhandaris of the same district forcibly converted to Christianity by the Portuguese, but were afterwards accepted back into Hinduism. Regarding the Matia Kunbis and Sheikhadas of Baroda, the local Superintendent writes that they became Muhammadans about thre centuries ago, but have gradually abandoned their Muhammadan practices, and many of them were recently admitted into the Vaishnava sects of Ramanand and Swami Narayan.

"Another indication of the awakening of Hinduism and the tendency of errant sects to return to the main fold is found in the fact reported by the Punjab Superintendent that certain Panchpiriyas in that Province have substituted a purely Hindu combination (Bhairon, Siva, Parbati, Gunga and Sitala) for the five Muhammadan saints ordinarily worshipped by this sect." Pp. 121-2.

The influence of the Hindu community has been mostly pultural. Almost the whole continent of Asia owes its

religions to Hindu inspiration. Even those communities whose formal creed differs from the Hindu formulae of religious faith have not been able to resist the cultural dominance of this once dynamic people.

"The Mundas and Hos of Chota Nagpur return a larger proportion of persons claiming to be Hindus than they did ten years ago,..." P. 122.

And this work the ancient Hindus did in a pre-eminent degree. The result is that, though at present it is only in the island of Bali that there still exists an archaic form of Hinduism and in Siam there is Buddhism yet among the modern peoples of Java and other India-colonised islands and in the Moslem countries of Further India, there are glorious remains of Indian arts. The sculptures relate to scenes from the Ramayana, the Mahabharta and the Jataka stories. The literature extent in Java and Bali was of Hindu influence and relates to the Sanskrit epics and Puranas. The dramatic performances and dances are of Hindu origin. The culture is still Hindu. The names of many places and persons are Indian. Mr. K. T. Paul, the well-known Indian Christian, writes in his book on "The British Connection with India," page 38:—

"In this connection it is very interesting to note that a fellow-passenger of mine on this boat, a Javanese, who is a very good Mohammedan, bears the name of Sastravidagdha (learned in the Sastras)! While the religion of practically the whole of his nation is Islam, he tells me that the literature studied is still Ramayana and Mahabharata, and that a recent production of high merit is on Agastya."

In some parts of the Malay Archipelago Mussalman mullahs are called pandita, and in Moslem Annam they are called achar, that is to say acharya.

The Javanese and some other neighbouring islanders believe that the stories of the Ramayana and the Mahabharata had their scenes in their countries. I cannot dwell at length here on the absorbing topic of Indian colonial culture and civilization in Further India and in the Indian Archipelago. But a few more facts may be mentioned.

"The first record we have of a king Indo-China bearing a Pallaya name is from the fourth century of the Christian era when a Pallaya

Brahman by the name of Kaundinya came from the old Faunan, the mame of which was later changed to Champa. This Kaundinya assumed the surname of Varman, which was the official Pailava title, and it is from him that the later Hindu-Chinese rulers in this portion of the peninsula traced their descent." A History of the Orient, by Steiger, Beyer and Benitez, p. 109.

The sage Agastya is believed traditionally to have been the greatest coloniser of the Indian Archipelago. The Empire of Sri-Vijaya or Sri-Wishaya in Sumatra became such a great seat of learning that students from India went there to sit at the feet of a great Buddhist scholar and preceptor of the name of Dharmapala. A recently discovered ancient manuscript in Nepal pictures and tells how Sri-Jnana Dipankara, the greatest Indian teacher in Tibet, who went there from East Bengal, wisited Dharmpala in Sumatra and became his disciple. Numerous Sanskrit inscriptions in South Indian and Devanagari scripts have been discovered in Indo-China and the Indian Archipelago.

The cultural enterprise of the Hindus in the Philippine Islands is mot generally known. Hence I mention here the following facts from "A Cyclopedia of Education," edited by Paul Monroe, Ph. D. Proffessor of the History of Education, Teachers College, Columbia University, Vol. IV, p. 674:—

"The Filipinos were not wholly illiterate before the arrival of their Spanish conquerors. The influence of the civilization of India had extended to Malaysia and modified the culture of the primitive forest-dwelling and sea-going Malays. Syllabic systems of writing were in use in the Philippines. Chirino (Relacion de las Islas Filipnas, 1604) states, "So given are these islanders to reading and writing that there is hardly a man and much less a woman, that does not read and write in letters leculiar to the Island of Manila." "They write upon canes or the leaves of a palm, using for a pen a point of iron." These syllabaries passed quickly out of use among the peoples Christianized by the Spanish, and no actual examples have come down to us, though the form of the syllabaries has been preserved as used by Bisaya, Tagalog, Pangasinan, and Lokano. Similar syllabic forms of writing are still employed by the uncivilized Mangyan of Mindoro Island and the Tagbanwa of Palagyan.

In A History of the Orient, mentioned before, a facsimile is given on page 123 of one of the two old syllabic scripts of Indian origin still surviving among the Filipinos. It is to be noted that among the ancient Filipinos who came under Hindu influence women were not less but probably more given to reading than men; which shows that Hindu influence there did not make for the inferiority and subjection of woman.

There are various other kinds of evidence of Hindu influence in the Philippines. In recognition of this historical fact, the facade of the new Legislative Building at Manila bears the figure of Manu, with three other figures, symbolizing the debt of the Philippine people to India. A photographic reproduction of this facade is given on page 388 of "A History of the Orient.

In spite of the destructive march of Muhammadan conquest and propaganda, Hindu influeuce is traceable in Arabian lands, in Persia and in Afghanistan. The sand-buried cities and villages in Central Asian deserts are yielding proofs of Hinduization in those ancient centres of population, now depopulated. Tibet, China, Korea and Japan were greatly indebted to India for their religion, literature and arts. In Japan there are still found paintings and sculptures with Devanagari names upon them. In China and Tibet there are still numerous original Sanskrit and Pali mss., and Tibetan and Chinese translations of books in those languages. The work of Indianization was done so earnestly, lovingly and for such a long period there that the Poet Rabindranath Tagore has said: 'In China is found a race entirely different from the Hindus,-in features, language and manners. But I felt such a deep sense of community with them as I have found impossible towards many people of India itself." In my travels in Japan, whenever I marvelled at the deep patience, self-control, and æsthetic sense of the people even in their daily life, they have again and again told me that the inspiration of these virtues came mostly from India through the medium of Buddhism. But that inspiration is to-day all but extinct at its source in India itself... These lands (outside India) are places of pilgrimage to modern Indians, because the eternal true expression of India's character can be found in these lands only."

Recently we have all read of the participation of Brahman priests at the coronation of the King of Cambodia, though he is not a Hindu.

Similarly in the independent Buddhist Kingdom of Siam, some "Brahmans are in charge of the ceremonies at the time of the coronation; and the chief of the Brahmans must go to Benares to fetch water from tthe Ganges for the abhisheka snana, the annointmentbath of His Siamese Majesty." the Siamese language is not Indian, but the alphabet is Indian, as also the religion and culture. The dynastic name of the king, Rama, his personal name, Prajadhipaka, and the names of many others, such as Balabhadra, Vajrayudha, etc... are Indian. "The name of towns are reminscent of India; Ayodhya, Lavapuri, Nagara-Svarga Vishnu-loka, Sukhodaya, Vrajapuri, etc." New words are coined in Siam from Sanskrit. The Railway Traffic Superintendent is called Rathacharana-Pratyaksha. An Officer of the irrigation department bears the official title Vari-Simadhyaksha. Aeroplanes are called Akasha-yana. In fact, Hindus can feel so much at home in Siam with the Siamese, that, as Professor Suniti Kumar Chatterjee writes, "even the humble Bhojpuriyas, Brahmans and others, who are found in their thousands in Siam serving as darwans or watchmen and bearers and sometimes working as petty merchants and dairy men, who are the typically intensely orthodox Hindus of northern India, told us that they felt themselves. very happy (as far as their exile's life permitted them) in the land where the King was a descendant of Sri Ramachandraji, where the Ramayana was honoured and sung, and where the paople were worshippers of Buddha Bhagwan, the ninth avatar of Narayan-ji."

REINCARNATION IN CELTIC TRADITIONS

The following extracts from the writings of authors who are authorities on the subject have been made by D. Jeffrey Williams in the pages of *The Theosophist* to show that celts believed in Reincarnation:

In Greek mythology as in Irish, the conception of re-birth proves to be a dominant factor of the same religious system in which Elysium is likewise an essential feature.

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^{1.} Alfred Nutt, quoted by Evans Weniz: The Fairy Faith in Celtic Countries.

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Among the Celts prevailed the Pythagorean doctrine that the souls of men are immortal, and that after a fixed number of years they began a new life by putting on a new body. 1

In particular they (the Druids) wish to inculcate this idea, that souls do not die, but pass from one body to another. 2

In Ireland I found two districts where the re-birth doctrine had not been wholly forgotten....... A highly educated Irishman now living in California tells me of his own knowledge that there was a popular belief among many of Irish people throughout Ireland that Charles Parnell, their great champion in modern times, was the reincarnation of one of the old Gaelic heroes.

Cornish people, 4

Every writer (on the Druids) admits that the doctrine of Abred, or reincarnation, is one of the chief features of Druidism. 5

To-day the old Celtic, and once widespread, doctrine of reincarnation is a living faith again with diverse minds in Ireland. 6

Re-birth in Welsh Triads.7

Three Cycles of Existence there are: The Cycle of Infinity (Cen. Gant): the Cycle of Felicity (Gwynfyd); and the Cycle of Evolution in Matter (Abred), through which man has traversed, arriving at the stage of humanity.

Animals originated in the lowest point of existence They rise in their various gradations up to man Animals approach this stage (of humanity) in propertion as they are gentle and

^{1.} Diodorus (first century, B.C.) lib, V, cap. 28, 6.

^{2.} Julius Caesar : History of the Galic Wars.

^{3.} Dr. Douglas Hyde: Literary History of Ireland.

^{4.} Evans Wenzt: The Fairy Faith in Celtie Countries.

^{5.} Encyclopædia Cambrensis (WELSH)

^{6.} W. P. Ryan : The Celt and the Cosmos.

^{7.} Taken from Barddas.

Tharmless in their dispositions It is unlawful to kill an sanimal, as it is unlawful to kill a man, save in self-defence.

Living beings, having been led up through a succession of animal existences ... arrive at the stage of humanity, where good (spirit) and evil (matter) are so equally balanced that liberty of choice is possible and the will becomes free, rendering man accountable for all his actions, he having developed the power to ally himself with the higher or the lower.

Three stages of existence of animated beings: That of Potentiality in the lower stages through Matter; that of Liberty of Choice in the stage of humanity; and that of Love in the next stage of Gwynfyd (Cosmic Consciousness).

Three necessities to which all living beings are subject: A beginning in the world of matter (Abred); evolution through reincarnation; and consummation in the cycle of felicity. Compare with the Buddhist saying: "There is not a grain of dust that now is but will not one day enter into Nirvana.")

Three necessities of reincarnation: To collect the properties of all matter; to gather knowledge of all things; and to acquire power to overcome evil; for without this traversing of all states of existence no from of life can obtain perfection.

Three indispensable conditions to fullness of knowledge: Evolution through the lower stages of existence; progression in the stage of Felicity; and the memory of all in Eternity.

Three things essential to reincarnation: Transgression of law, for it could not be otherwise; escape through liberation from all evil (matter) and adversity; and the increase of life and spirituality by a final escape from the bondage of matter.

Three things make rebirth necessary for man: his nonendeavor to obtain Knowledge; his non-attachment to Good (Spirit); and his clinging to Evil (Matter).

Three great advantages of the human stage: The balance of good (spiritual nature) and evil (material nature), whence comparison;

^{1. (}evil: opposition and resistance offered to spirit by matter.)

liberty of choice, whence discrimination and judgment; and the beginning of power in the use of discrimination and choice.

True knowlege (says a Druidic fragment) can only be acquired by experience. To obtain all possible knowledge, it is necessary to pass through all possible modes of existence, and to experience all that is to be known in each of them. Man in the super-human stage will recover a perfect memory of all that be has known and experienced in every mode of being since his coming into existence in the lowest stage of the world of matter.

Three restorations of the World of Light: (Gwynfyd): Primal genius and character; primal love; and primal memory, without which complete felicity is impossible.

Three characteristics of the World of Light: Love, as far as necessity for it exists; harmony which cannot be improved; and knowledge, as far as thought and perception can reach.

FLAMMARION ON REINCARNATION.

Flammarion, the wellknown author of "Death and Its Mystery" concludes the third, which is the last, volume of his work with a statement of his reasoned faith in Reincarnation. The case for which he argues briefly but with a cogency which cannot but carry conviction to the reader. The hypothesis of reincarnation is day by day becoming popular in the West. The leaders of thought are gradually realising its reasonability and like Philosophers and Thinkers of the past, from whom Western Philosophy has till now drawn its inspiration, are emphasising its rationality and making it acceptable with the thinking section of the commonalty.

Each of us, I repeat, enters this world with special aptitudes, the origin of which cannot be found in heredity. I know a familly in which there are five boys. They differ entirely, radically, as though they were of different races. A hundred, a thousand such examples might be given.

All accumulated memories of the past remain latent in the depths of us, in a subconscious mind independent of the brain. The memory of that which occurred in a former life is not recorded on the brain.

In our tastes, our preferences, our impressions, our intuitions, our dreams, our recollections, our sympathies, and our antipathies, it is the self which existed previous to terrestrial birth that emerges more or less waguely.

One of my friends has, as a companion, a lovable and distinguished wife. Her disposition is unfailingly gay in normal, everyday life; she its a charming model of perpetual good humor. But her dreams are terribly sad and often so painful that they make her weep.

There are two beings in us from the point of view of memory; two memories which are usually combined but are at times perfectly distinct.

The chief objection made to the theory of preexistence is that we lhave no precise recollections of our previous lives. Of what use is it to lhave lived if we cannot remember having done so? Is memory not the essence of personality? One may answer this objection by saying that upon entering earthly life, the physical organism brings with it new conditions and a brain endowed with new recording capacities for transitory memories. It may further be answered by the statement that we do not remember the thousandth part of what has happened since our birth, and that the soul's inherent memory cannot function except during its freedom in the intervals between incarnations. In our subconscious minds there is knowledge, there are thoughts which belong to our former existences, and cerebral thoughts born of our present existence. The first are truer, deeper than the second and more firmly based on reality.

In the case of certion people, recollections of the occurrences of a former life have been very distinct. Our previous existences have been a preparation for the present life. The present life is a prepartion for the existence of come.

The soul brings with it, in assuming bodily from, the aptitudes resulting from knowledge previously acquired. Among other child prodigies we might mention Pic de la Mirandole, Pascal, Mozart, and Saint Sæns. Parents give physical life to their children, at birth, not intellectual and moral qualities.

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I have often heard the objection that if reincarnation is a law of nature, communication with the dead is impossible. We may answer that as a matter of fact, such communication occurs infrequently, but that in any case there is nothing to prove that reincarnation takes place, of necessity, at once. Since we know, as yet, almost nothing of this other world, all is still to be learned. Our present research will result in the complete transformation of the various religious doctrines as to the future life. The dead who communicate with us speak neither of paradise, nor of hell, nor the gardens of Islam, nor the Elysian Fields of the Greeks, nor the Hindu nirvana. We may say with Monsieur Alfred Benezech and with Conan Doyle that we are witnessing an intellectual movement which will revolutionize the trend of human thought,—the most important movement since the advent of Christianity.

From the philosophic and religious point of view, let us be Pythagoreans who have reappeared in the twentieth century, with its astronomical knowledge.

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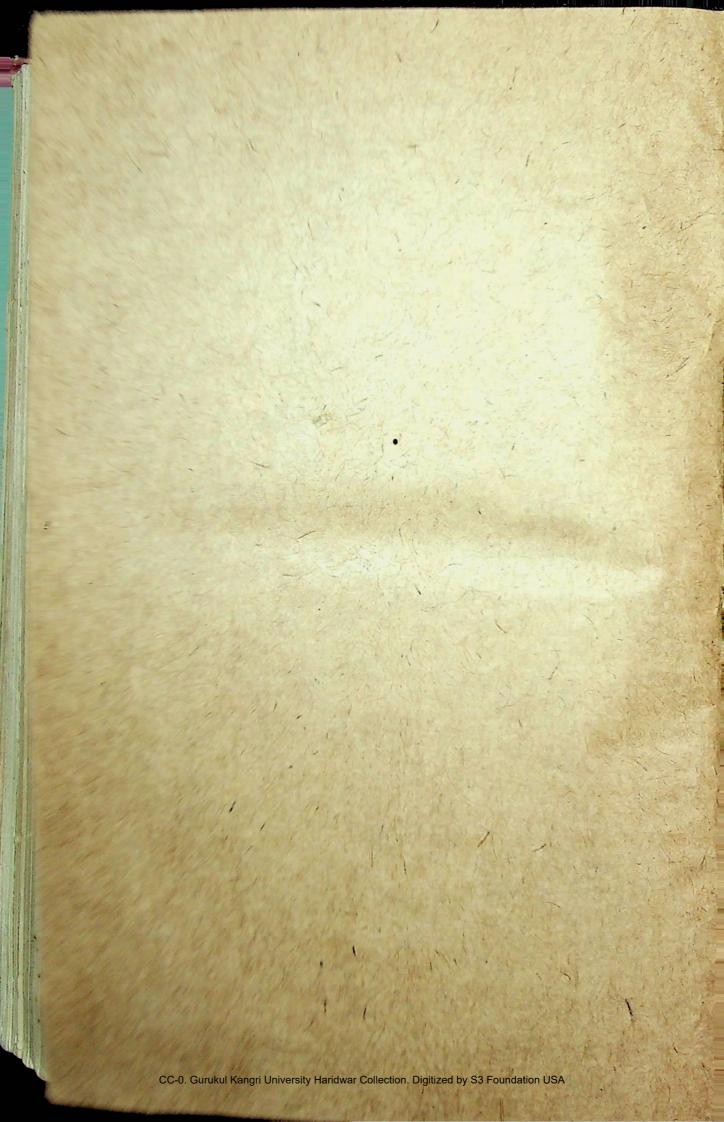
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